

# श्रीसुबोधिनी *Sri Subodhini*

Commentary on Srimad Bhāgavata Purāna  
by

**Mahāprabhu Shri Vallabhāchārya**

Text and English Translation

Canto Ten-Chapters 36 to 42





THATHAI BHATIA SHEWA FUND

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Delhi, India

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॥श्रीः॥

॥श्रीकृष्णाय नमः॥

॥ श्री गोपीजनवल्लभाय नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

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॥ श्री हरिः ॥  
॥ श्री कृष्णाय नमः ॥  
॥ श्री गोपीजनवल्लभाय नमः ॥  
॥ श्री आचार्यचरणकमलेभ्यो नमः ॥

To  
Our Beloved Bhagawān  
SHRI GOPIJANAMANOHARA SHRI GOVARDHANAGIRINATHA  
Beloved of the Gōpis  
of  
Vraja

“हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः”

"Our Lord Can Be Attained Only Through Bhakti  
(Devotion). The Gopis of Vraja Bear Testimony To This"

(Sri Maha Bhāgavatam)  
(2-18)



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गोस्वामी श्याम मनोहर

उपनिषद्वाक्यं उत्पत्ति-स्थिति-लघु-मोक्षमार्गं परब्रह्म  
श्रीमद्भागवतमहापुराणार्थं सग-विमर्श, स्थान-परिच्छेद-वर्ण-  
नान्तर्गत-द्विब्राह्मणवाक्य-विशेषं सारं मुनिना तदा आश्रय रूपी  
दिव्यं लीलाकारं भागवान्मोक्षं संपन्नं विस्मयितुं शक्यं.

[illegible]





गोस्वामी श्याम मनोहर

आमने श्री विष्णुजीजीकरी मनापुदीना पर वरदापिका  
श्री पद्मनाभं रागोउ जगज्जगुदाहरेण ही दिखी  
गयी है.

गैरे विदुमहा गो. श्री विष्णुजी नारायण अक्षरानं  
दक्षिणामय नरा पद्मनाभं परेशन सगुणमारी-पुन  
नरा गारापुनं श्री विष्णुजी नारायण सगुण अक्षरान  
श्री पद्मनाभं आपने विष्णुजीके सगुण करते हैं.

ये सुदीर्घकालीन सगुणपुन सगुणपुन  
रागोउ सगुणपुन विष्णुजीके अगुणी श्री ही.  
रागोउके पद्मनाभं मंगलपुनपुनपुनपुनपुनपुनपुनपुनपुनपुन  
पुनपुनपुनपुनपुनपुनपुनपुनपुनपुनपुनपुनपुनपुनपुनपुनपुनपुनपुनपुन  
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गोस्वामी श्याम मनोहर

६३, स्वतंत्र सोसायटी, चौथा रस्ता, जुहू स्वयं,  
बम्बई ४०० ०५६. फोन: ६१४४३२६

"अष्टक"  
महाप्रभु श्री वल्लभाचार्य मार्ग, नमोराष्ट्र, किरानगड, ३०५८०२

## Blessings From Parama Poojya Shri Goswami Shyām Manoharji Maharāj

—SRI HARI—

The sacred Shree Maha Bhāgavata Purāna, is considered as the most revered "King" among the holy scriptures, unanimously accepted and respected, by the followers of Shri Shankara, Shri Rāmānuja, Shri Madhwa, Shri Nimbarka and our Shri Mahāprabhu Vallabhāchārya, as being helpful, for the meditation and contemplation of the Upanishadic Truth of the Supreme Para Brahman and also for the hearing, chanting, singing and remembering the sacred Divine Truth and Principle of our Lord and His Divine Leelas, as explained in the Puranās.

The Supreme Para Brahman, explained in the Upanishads, regarded as the creator, sustainer, destroyer (withdrawer) and also as the giver of liberation, is described in the Mahā Bhāgavata Purāna, as the Supreme Lord and Shree Bhagavān, who enacts, His Divine Leelas of creation of the Primordial elements and it's subsequent forms (in endless permutation and combination) in this universe, and also provides for the various functions such as the continuity of existence, it's nourishment, fulfillment of desires and wants/requirements, changing of aeons/times, enacting His Divine Leelas constituting the Divine

stories about these Leelas, blessing the devotee with pure and total devotion (NIRŌDHA) and finally causing the "liberation" (MŌKSHA) of His devotees. In other words, the Supreme Para Brahman described in the Upanishads, is the same Lord or Bhagavān Shri Purushōttama, as explained in this Maha Bhāgavata Purāna.

Our Shri Mahāprabhu Vallabhāchārya has revered and accepted this Mahā Bhāgavata Purāna, as the ultimate proof and evidence, which could remove all the doubts, that may arise, while one is engaged, in the interpretation of the Vedās, the Smritis and the Brahmasutrās. Our Mahāprabhuji has also desired, that the interpretation of the true inner-meaning of the Vedās should be done as per the directions and exposition given by our Lord Shri Krishna, in the Bhagavad Gita, which in turn, should be interpreted as per the inner meaning of the Brahmasutrās. Shri Mahāprabhu then specified, that the Brahmasutrās should be interpreted as per the directions and teachings contained in this Mahā Bhāgavata Purāna.

With another view in his mind, our Shri Mahāprabhu had written the commentary on the Brahmasutrās and the Sutrās of Jaimini, as propounding the true meaning of the Vedās. Unfortunately only a very small part of these treatises are available now. In the same way, he had also written the commentary on Shri Bhāgavatam, which determines the true meaning of Shri Bhagavad Gita and, once again, only few parts of this is available now, in the form of "Bhāgavatārtha Nibhandha" and "Sri Subōdhini".

The essence of the teachings contained in this Mahā Bhāgavata Purāna, in each of it's cantos, divisions and chapters, has been explained, by our Shri Mahāprabhu, as a treatise expounding a sastra or philosophical system, in his monumental work "Bhāgavatārtha Nibhandha".

Our Shri Mahāprabhu has described the meanings of the syllables, words and sentences of Shri Mahā Bhāgavata Purāna, in a summarized way, in his "SŪKSHMA TEEKA" (subtle commentary). This is also available only in parts. He had desired to undertake this type of a very detailed and comprehensive interpretation of Shri Mahā Bhāgavata Purāna. But, he could do such a detailed interpretation, in his Sri Subōdhini, only for the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 10<sup>th</sup> Cantos and very few chapters of the 11<sup>th</sup> Canto, of Shri Mahā Bhāgavata Purāna.

In this proposed English translation of Shri Subōdhini our dear Shri T. Ramanan, has, with considerable sustained efforts, brought out the "Bhāva" of devotion (Bhakti) to our Lord Shri Krishna (as being the main purport of this treatise), based on an inspired, devoted and a most desirable oneness, of his love and devotion to our Lord Shri Krishna. On hearing several parts of this devotion-based translation, I have experienced wholesome pleasant astonishment and Bliss—indeed, I should say, that I am unable to control this urge in me, to speak about this joy, based on the experience, which I have passed through.

From the time of our Shri Mahāprabhu itself, our Shri Vallabha system has had very deep and cordial relations with the system enunciated by Shri Rāmānuja. The proof and evidence for this can be seen, even during the life-time of our Shri Mahāprabhu. Our Shri Mahāprabhu had written, in his own handwriting, the verse "NYĀSĀDĒSESHU DHARMATYAJANAVACHANATŌ" which, is part of the "NYĀSA VIMSATI" of Shri Venkatanātha Vedānta Dēsika. On this, a commentary based on the "Pustimārga" system, was written by Shri Vittalnātha, the second son of our Shri Mahāprabhu. This commentary facilitated in the strengthening of the Pustimārga.



Shri Vittalnātha had also written the entire treatise "Satadūshani" treatise, in his own handwriting, which is now available in the library of the chief seat (Peetam) of our Sampradaya (system).

Subsequently, the commentary on the Bhagavad Gita, written by Shri Vallabhji, known as "Tatwadeepika", is also considered, in several parts, to have been written, following the reasoning and thoughts of the system of Shri Rāmānuja.

My respected father, Gōswami Shree Dixitji Maharāj, regarded, as his own teachers (Vidhyāguru), the three savants of the Shri Rāmānuja system of his time viz. Kapithalam Desikācharya, Yadugiri Yatirāja Shri Sampathkumārachārya and Nāvalpākkam Shri Nrisimhāchārya.

This longstanding and hoary good relations between these two Vaishnava systems, has now brought before us, in the form of a veritable Milestone, this translation in English by Shri T. Ramanan, an ardent devotee of the Shri Rāmānuja system.

This writing of mine is not enough or adequate to convey my blessings and best wishes for his loving and sustained efforts, which, I consider, as both Divine and sweet in character, done with a spirit and Bhāva of Bhakti to our Lord Shri Krishna.

What more can I say?.....

GOSWĀMI SHYAM MANOHAR.

Dec 5, 2002.

MUMBAI,



Sri

Srimathe Rangaramanuja Mahadesikaya Namaha  
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha  
Srimathe Vedantha Ramanuja Mahadesikaya Namaha  
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha  
Srimathe Nigamantha Mahadesikaya Namaha  
Srimathe Baghawathe Basyakara Mahadesikaya Namaha  
Sri Ranganatha Divyamani Padukabhyam Namaha

SRIRANGAM  
SRIMAD ANDAVAN ASHRAMAM

H.Qrs. Melur Road, Srirangam, Tiruchirappalli 620 006  
Phone : 0431- 432379

Camp : Madras

Date : 23/12/2002

॥ श्रीमुखम् ॥

राधारमणवृन्तान्तं कृष्णवल्गुभयोषितम् ।  
अक्षैरिवरमणारूयेन भाषाभेदेन सुन्दरम् ॥

भगवदुणलीलाविलासदर्पण भूतस्य भागवतस्य  
रसाधायकं व्याख्यानं श्रीकृष्णवल्गुभाष्येण मधुरया  
रीत्याकृतम् । तदनुयायिभाषान्तरीकरणं श्रीरमणेन भक्तिभाज-  
नेन विदुषा तादृशमेव कृतम् । सरसाभाषाङ्गीली सहृदय  
हृदयैरेव पठनेनैव लभ्यते । अस्य ग्रन्थकर्तुः फलभूतौडाः  
भगवदनुग्रहसाहितपाठकप्रमोदप्रवेति नारपणस्थितिपूर्व  
निरमासि।

नारायण। नारायण!! नारायण!!!

ॐ नमः श्रीगणेशाय  
श्रीरङ्ग रागानुजयतिना ।



Sri



Srimathe Rangaramanuja Mahadesikaya Namaha  
Srimathe Srinivasa Ramanuja Mahadesikaya Namaha  
Srimathe Vedantha Ramanuja Mahadesikaya Namaha  
Srimathe Ranganatha Mahadesikaya Namaha

Srimathe Srinivasa Mahadesikaya Namaha  
Srimathe Nigamantha Mahadesikaya Namaha  
Srimathe Baghawathe Basyakaraya Mahadesikaya Namaha  
Sri Ranganatha Divyamani Padukabyam Namaha

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**SRIMAD ANDAVAN ASHRAMAM**

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Phone : 0431-432379

## ॥ श्रीमुखम् ॥ (Srimukham - Blessings)

**Divine Leelas of Radha Ramana as graced by Krishna Vallabha beautifully portrayed by Ramana in a different language**

Shri Krishna Vallabhacharya has given us a Rasa (Relish) based commentary, which is very sweet and nectarian, on Sri Bhagavatam, which is a mirror showing the leela vibhuti of Sri Bhagavan. The translation is done in the same way and spirit by Sri Ramanan, with devotion based learning. It's simple style will hold the attention of the pious and devout reader's hearts. The fruit of his work will lead to the grace of our Bhagavan along with bliss and delight to the readers - with this blessing I am ending with Sri Narayana Smriti.

Narayana

Narayana

Narayana

With blessings and best Wishes

Sri Ranga Ramanuja Yati

॥ SRI HARI ॥

## Blessings From Shri Ubhaya Vedānta Srirangam Shri SampathKumāra Swami

I am delighted by such a clear lucid translation into English of Shri Subhodini, the ultimate nectarine commentary on the important Skandas of Srimad Bhāgawatham, by my blessed friend Sri Ramanan.

None could unravel the mystery of the Lord. But His Avatāra, Srimad Bhāgawatham is permanently available for us. It's inner meanings and purposes, who could reveal except the great Sri Vallabhāchārya, the epitome of Bhakti, Supreme Gnāna and Sublime humility.

He alone could make Him wait where He called on him to ascent to the Eternally Blissful Golōka, until he finished the Vyākyaṇa of the Skandhas chosen by him.

This Amirtha of Shri Subhodini must be made available to all. Hence this laudable attempt to translate it in a style comparable to crystally spotless flow of Ganga.

I pray to Him to bless Sri Ramanan with peace, health, prosperity and longevity.

## Preface

-SRI HARI-

### Saprēma Dandavat Pranāms To All

But for the unique shower of grace of our Lord Shri Krishna, arising out of just one darshan of Goswāmy Shyām Manohar Maharaj, thus proving the Bhagavata dictum “क्षण सङ्गेन साधुषु” - (Blessings showered due to the Darsan of Mahatmas even, though, the contact is only for a second), this utterly feeble attempt to write a free flowing, Bhakti-based, translation of our Shri Mahāprabhu Vallabhāchārya's monumental commentary on Shri Mahā Bhāgavata Purāna "Shri Subodhini" would not have taken place at all. This inspiration to attempt to take up this work is due to the unique and most loving compassion of our Lord Shri Krishna, Shri Goswāmy Shyām Manoharji and my Gurudeva Ubhaya Vedānta Shri Sampathkumāra Swāmi, who instructed me to do this as a sacred duty.

I am fully aware of the countless defects I have, and I am not in any way fit or capable of doing full justice to this most Holy inspired work of our Shri Mahāprabhuji. But, the Grace and love of Goswāmy Shri Shyam Manoharji and my Gurudeva has enabled me to get courage to attempt to undertake this task. Personally, our Lord has filled me with Bliss and Joy, through this and I pray and wish that the Divine Leelas of our Lord, as explained by

our Shri Mahāprabhuji, will confer Joy and Bliss for everyone.

Goswāmy Shri Shyām Manoharji gave a lot of his very valuable time and told me to continue to do this work "leaving everything to Thakur" (our Lord Shri Krishna). My own gracious Gurudeva Shri Sampathkumāra Swāmi blessed this work after going through some parts of the same.

Notwithstanding the several defects in this translation (in understanding, explaining, interpreting etc.), Shri Shyām Manohar Goswāmiji has been very kind and gracious to bless this work, from time to time, and also bless with his loving Aaseervad! I am eternally indebted to this great Mahātma, symbolising our Lord's love for all of us!

My Gurudeva, a great Mahātma and a Mahābhaktha, always showed limitless love and Blessings. It is due to his Grace, that, the remembrance of our Lord, is there in me. Always peaceful and smiling, he gives Peace and Joy to everyone, who comes into contact with him. He symbolises our Lord's love for His creation. Silently he contributes to the welfare of deserving persons and infuses in them, Bhakti to our Lord.

Blessings were secured from Parampujya Shri Morāri Bāpu and our beloved Shri Āndavan of Periashtamam, Srirangam. Shri Āndavan Swami told me, that Shri Vallabhāchārya's Sri Subodhini cannot be translated, properly and fully, by anyone, as our Mahāprabhuji had the highest Devotion and Bhakti to our Lord and unless one has such a deep and abiding Bhakti, the attempt to translate, will ever remain incomplete.!

The entire work was patiently, quickly and with great and quiet Bhakti typed in the computer, by Shri Jamnu

Ghanshāmdas Hundalāni and other devotees of Hundalāni family. This labour of their love for our Lord Shri Krishna is immeasurable and no words of gratitude will be enough - except that we will all pray for the welfare of this devoted family and love for our Lord Shri Krishna.

I owe a deep debt of gratitude to Sri Subodhini Prakāshan Mandal (Jodhpur). My translation is, to a very large extent, based on this book and I am, indeed, very grateful for this Mandal.

Our gratitude is due to Shri Gopaldāsji, whose knowledge of the Sampradāya literature is so very vast and erudite, for his patient correction of the Sānskrit proofs and advice/help, given from time to time.

Special thanks are due to Shri Narēshji and Shri Sunilji, of Indian Books Centre and Sri Satguru Publications for their love and devotion. Grateful thanks are due for those artists, whose works of art, as photos, have been included in this volume.

Finally, my humble prayers to all, to forgive the endless shortcomings/errors in this work, which are entirely mine. The Mahā Bhāgavata Purāna is intended to be enjoyed by "रसिकाः भुवि भावुकाः". Let us all pray to our Lord Shri Krishna, to bless us with "Rasa" and "Bhāva", so that, we can all together, enjoy our Lord's Compassion, Bliss and Grace.

Saprēma Dandavat Pranāms to all.

T.Ramanan.

Mumbai,

07-12-2002.

## A Brief Sketch On The Life Of Mahāprabhu Shri Vallabhāchārya

(T. Ramanan)

Shri Mahāprabhu Vallabhāchārya is revered as an incarnation of the Divine Power manifested as "spiritual Guru" or Acharya or Jagatguru (teacher of the world). It is revered that Shri Vallabhāchārya was the incarnation of the principle of "Agni" or Fire, representing the "face" (Mukham) of Lord Shri Krishna. Hence, Shri Vallabhāchārya's writings are considered as those of our Lord Shri Krishna only.

Shri Mahāprabhu Vallabhāchārya founded a system of "sēva" or worship of our Lord Shri Krishna, which can be performed and practiced by everyone, in this modern life, at their homes, while leading an ordinary life, discharging one's duties, after consecrating and dedicating (samarpan) everyone and everything to our Lord Shri Krishna. This system, called as the path of Grace of PUSHTI, depends entirely on the Grace of our Lord Shri Krishna, showered on an aspiring devotee, who does "sēva" or service of our Lord Shri Krishna, regarding our Lord as the Supreme Purushōttama, with a spirit of complete consecration, dedication and devotion. The Lord, in turn, guides this devotee to attain "Pure and Total Devotion" in Him



(NIRŌDHA) which makes the devotee (BHAKTA) forget this entire universe, and makes his mind fully attached to the Lord. The Lord also gets the same "NIRŌDHA" to His devotee and this "meeting and mingling" of the two loves (PREMA) is considered as the "acme and apogee" of the Highest Bliss, which an embodied soul can ever hope to attain, during his life, This NIRŌDHA, completes the cycle — i.e. the separation of the Jiva or the soul, caused by Jiva's own desires and will, from the Lord, is ended by this final meeting and mingling with our Lord by having only one desire — viz. for our Lord! This "separation" was caused by the desire for the world; now "union" is restored through the love and desire for our Lord. Thus, in all these, our Lord's "Grace" plays a most dominant role, in reclaiming the Bhakta, back to Himself.

As regards this "world of materialism", Shri Vallabhāchārya is very clear. He says that "everything we, see is part and parcel of the Divine Lord but the Jivas "attachment" to them is caused by illusion. Hence, nothing of this world is illusory - but our attachment to them is illusory. Once this curtain of illusion (Maya) is removed from our "outlook", then, reality per se, (as it is) viz. our Lord Shri Krishna, having become everything, is revealed to us as "sarvātmabhāva" (seeing everything as "Atma" or the Divine).

By establishing the preponderance of our Lord's "Grace" (PUSHTI), as the basis of an entire philosophical system, Shri Vallabhāchārya has manifested His originality and His emphasis on surrendering to Lord Shri Krishna, for attaining one's spiritual goal is considered as unique and path breaking. The glory and greatness of Sri Mahā Bhāgavata Purāna was also re-established by Shri Vallabhāchārya through His monumental commentary on

this Holy Purana titled "SRI SUBODHINI", and the spiritual treatise "TATWĀRTHA DEEPA NIBANDHA".

Shri Mahāprabhuji lived on this earth, for about 53 years between 1479 and 1532 A.D. He was born in a Telugu Brahmin family (Andhra Pradesh), belonging to the Bhāradwāja Gōtram, and followed the Taitariya branch of Yajur-Veda. The family performed religious ceremonies, as their main vocation. It is said that, one of his ancestors, who was so devoted to the Lord, was given a premonition that, the Lord Himself will take birth in his family.

The names of the parents of our Shri Mahāprabhuji were Laxmanabhattacha and Illamagāru. It is said that once they had come to Prayāg, on a pilgrimage and then went to Benares. Laxmanabhattacha, was a deeply spiritual devotee and he stayed in Benares, due to it's sacredness and also being a seat of learning.

As there was threat of a Muslim attack, several families, left Benares, including Laxmanabhattacha, who proceeded towards South India. On the way, in 1479 AD, Illamagāru gave birth to our Shri Mahāprabhu Vallabhāchārya on Thursday, the eleventh day of the dark half of the month of Vaishākhi in the samvat year 1535. The baby appeared to be dead at birth, in the champa forest. The baby was left, wrapped in a piece of cloth, in a hole of the trunk of a tree. Then, they all left this forest, fearing for their lives.

Shri Vallabhāchārya's mother always had an inkling, at this testing time, that the child was still alive. Hence, both the mother and the father got a dream in which our Lord had appeared to them and told them to go back to the same place and reclaim the child! They came there and saw to their utter surprise, that the child was

surrounded, on all the sides, by a Fire, as though, to afford protection to this Divine child! The fire was not hurting the child at all! They went back, with the child and after staying there in the town called "Choda" for some time, came to Benares.

Shri Vallabhāchārya was a "supernatural" boy. He preferred to spend time with books, rather than with the toys. He, being the fourth child in the family, was looked after with great care. Two more children were born to his parents later.

The "sacred thread" (Upanayana) ceremony was performed, when Shri Vallabhāchārya was eight years' old. He now learnt all the scriptures, in Sanskrit, with a view to continue his vocation as a priest. During this time of study, Shri Vallabhāchārya, attained remarkable proficiency in all the six systems of Hindu philosophy, the Vedās, Purānās, the Gīta and other sacred texts.

When Shri Vallabhāchārya attained his 11<sup>th</sup> year, his father passed away (1490 AD) leaving the family in dire distress. This event put an end to Shri Vallabhāchārya's quest for further studies at Benares.

The family came back to their ancestral home in Andhra and settled there. Shri Vallabhāchārya then set out on his pilgrimage, throughout the country from here, for nearly 20 years, in the course of which He toured India, nearly 3 times.

After completing his pilgrimage Shri Vallabhāchārya came back to South India, as it was free of Muslim violence. During his long years of pilgrimage, Shri Vallabhāchārya is said to have visited Gaya, Chitrakūta, Champāranya, Mount Amarakantaka, Siddhipāda (where a great devotee of Madhawāchārya viz. Sarveshwara became

our Mahāprabhuji's disciple), Vridhinagar (Wardha)—in this place he got his first disciple Dāmodardas. Dāmodardas was the first person, to whom the "Brahmasambhandham" was given by our Shri Vallabhāchārya.

From Wardhā, Shri Vallabhāchārya visited his uncle at Agrahāra. Then they visited Vyankatesha.

It is also said that Shri Mādhavēndra Yāti, a great saint had blessed our Mahāprabhuji and he had also established the temple of Shri Govardhan Nāthjee at Brindāvanam. This same saint gave 'sanyas' to our Mahāprabhuji later.

Shri Mahāprabhuji started on his pilgrimage with three or four companions. During this period they passed through Pampā-sarōvara, where the forest-devotee Sabari, is said to have fed Lord Sri Rāma, already tasted fruits! Then they all went to Mount Rishyamūkha, Kumarpāda, Shri Shaila, Tirupati and others.

Shri Vallabhāchārya met many great saints and scholars during his pilgrimage. He then proceeded to Kānchipuram, Kumbakonam, Mannārgudi, Srirangam, Madurai, Ramēshwaram and other places.

On his return journey from the South, Shri Vallabhāchārya visited Sri Vaikuntakshētra, Alwāl, Totādri, Trivandrum, Janārdana kshētra, Kaudinyāshraman, Nilādri, Malayādri (all in Malabār).

Shri Vallabhāchārya visited Melkōttai (near Mysore), Subramanya, Udupi, Gokarna, Chandragiri and after visiting few more places, Shri Vallabhāchārya came back to Vijayanagaram. His mother and brothers were there.

During this pilgrimage, Shri Vallabhāchārya held discussions with scholars of Vaishnavite, (Madhwa —

Rāmānuja), followers of Shankarāchārya and others. In all these discussions, people were astonished at this young person's knowledge and wisdom and our Mahāprabhuji always, parted as good friends, after detailed discussions. There was never hatred or antipathy generated after a dialogue, although serious difference in the approaches and tenets of one's system, were seen clearly.

After this trip, Shri Vallabhāchārya went to Kolhāpur, Pandharpūr, Nāsik (Panchavati), Triambakeswara and after visiting several places, came to Mathura. From here he went to Gujarāt. Later he visited Kurukshētra and Haridwār. The next stops were Rishikēsh, Vyāsaganga, Rudra Prayāg, Gupta Kāshi, Vyāsashrama, Ayōdhya, Prayāga, Kāshi and Gangāsāgar. Then all of them came back to Agrahāra, where his mother was staying.

After staying with his mother for 10 months, Shri Vallabhāchārya went further south and set out to go to the north. At Pandharpur he got a divine experience, which changed his life. Shri Vallabhāchārya received a command from Lord Vithala at Pandharpūr to enter into the life of a Grihasta or married life. Lord Vithala promised him that, he would take birth, in his family, as his son.

From Pandharpūr, he went to Gujarāt and came back to Vraja. He went to Badrināth where he is said to have met sage Vyasa at this time. Vyasa so asked him to marry and lay the foundation of a new system. He came back to Benares and here a Brāhmin called Dēvadatta offered his daughter in marriage. Then he visited Jagannath Pūri and came back to Benares. He now got married and stayed in Benares.

## SHRI MAHAPRABHUJI'S DIVINE MISSION

Shri Vallabhāchārya was chosen by our Lord Krishna Himself, as per his own words in his book "SIDDHĀNTA RAHASYA" (the secret doctrine), to give initiation to the devotee into the path of Grace or Pushti. Our Mahāprabhuji was inspired to call this initiation as "BRAHMĀSAMBANDHA" (communion with our Lord — through the Grace of the Acharya).

The voice of our Lord was heard by our Mahāprabhuji at midnight, at Gokulam. This voice was audible to everyone and Shri Vallabhāchārya, asked his disciple Dāmodardas, whether he too had heard anything in the night. To this, Dāmodardas did say that he had heard a voice with words but could not understand it's purport. Shri Vallabhāchārya initiated Dāmodardas right away. The Holy Manthram (chants) given to him was denoted the most significant part of his teaching viz full surrender to Our Lord Krishna. This "surrender" to our Lord Krishna became Mahāprabhuji's guiding principle, in all things as Shri Krishna is considered to be the "POORNA PURUSHŌTTAMA" (The Supreme Lord).

This path of Grace or "Pushti" enunciated by Shri Mahāprabhuji on the specific command of our Lord Krishna emphasized on (1) Simplicity and humility of heart and (2) Child-like faith and trust. (3) Our Lord's power of redemption of the 5 types of sins which a soul carries or does during it's sojourn in various bodies. (4) Doing "sēva" or "service" (worship) to our Lord Shri Krishna, without any "motive" or "desire"—except the desire to please our Lord and to love Him, above everything else.

In this path the sēva or service to the Lord done in the above spirit, is itself the "goal" or "phalam"—as one can attain this stage and status of doing 'sēva' to our Lord

only when the Lord has already blessed the devotee, with His Grace or Pushti. The "Pushti Pushti Bhakti" (devotion due to the Grace of our Lōrd) is considered as the highest goal. Thus pure and total devotion to our Lord (NIRŌDHA) becomes the only goal and nothing less or else is desired for, by any devotee in this path of Pushti or Grace.

The manifestation of Shri Govardhanāthjee (Shri Nāthji) in Vraja is another important event in our Mahāprabhuji's life. This "Swaroopa" (manifestion of our Lord Himself) of Shri Nāthji was worshipped by Madhavēndra Swāmi of the Madhwa cult. But this "Swaroopa" preferred to eat, only the food cooked by our Shri Mahāprabhuji. After hearing our Lord's voice once again, our Shri Mahāprabhuji came back to our Lord and offered Him his most loving 'sēva' or worship. He built a small temple on the Govardhana mountain. Shri Nāthji asked a rich merchant, by name Purnamall, to build big temple for him and this was built in 20 years. Our Mahāprabhuji himself, installed this Holy "Swaroopa" of our Lord in this temple. Shri Krishnadās was made the steward of this temple and Shri Kundhandās was appointed to compose and sing appropriate songs for our Lord's worship and adoration (KEERTANA).

After completing the above important task, our Mahāprabhuji undertook his third pilgrimage. From Benaras he came to Vraja and then went to Jagannatha Pūri and Pandarpūr. He then went to Gujarāt, from there to Ujjain, and Lahore in Punjāb. Afterwards in the Himālayas, he visited both Kedārnāth and Badrināth. He had the Darsan of Shri Vyāsji. It is said that, Shri Vyāsji solved our Mahāprabhuji's doubts regarding some verses of Shri Bhāgavata Purana. After returning back to Vraja, Shri Vallabhāchārya came to Adel via Āgra and Kannauj. Shri



Mahāprabhuji decided to make Adel, his headquarters, from now onwards as this place had all the three kinds of Tulasi plants, held dear by our Lord Krishna.

Wherever our Shri Mahāprabhuji went, he preached the path of Bhakti or devotion to Lord Shri Krishna, which treated the Brāhmins and the lowest alike, in the eyes of our Lord. This particular teaching was emphasised at Sidhapūr.

Shri Vallabhāchārya spoke to the Jains at Pātan about his belief in kindness and compassion to animals, as he believed all creatures (and the entire creation) as being parts of our Lord only; but he emphasized that this compassion should be complementary to the paramount duty of devotion to our Lord.

Our Shri Mahāprabhuji treated both the "Nāgar" Brāhmins and others, on an equal footing, as regards initiating them together in Brahmasambandha. He taught them the necessity for humility and equality among the believers of this path of Grace.

Shri Mahāprabhuji's love and compassion for a poor woman devotee at Kherālu is worth mentioning. During this event, he told the poor woman, who was interested to find the truth, that it was not necessary for everyone to renounce this world. It was necessary, but, to love our Lord with all of one's heart and soul. The Lord desired our love only and this could be given to Him, while living in this world and discharging one's duties. He also told her that the path of Bhakti was easier for women to follow, than for men. Our Shri Mahāprabhuji gave her a small "Swaroopa" of our Lord for her seva. There is a "Baithak" at her house, in honour of our Mahāprabhuji's visit and loving compassion.



Shri Vallabhāchārya then visited almost all places in Gujarāt including Dwāraka and made many disciples. He then went to Sind also which was, then, full of Muslims. It was due to our Shri Mahāprabhuji, that many people of Sind became vegetarians and practiced our Sanātana Dharma.

Shri Vallabhāchārya, after these long pilgrimages and travel, came to settle down at Benaras. The pundits of Benaras could not digest the popularity of our Shri Mahāprabhuji, this led to a public discussion between the learned pundits and Shri Mahāprabhuji which lasted for twentyseven days, resulting into a glorious victory for Shri Mahāprabhuji.

But the opposition to his teaching continued resulting into public criticism, through pamphlets etc. and our Shri Mahāprabhuji, in defense of his teachings, stuck on the gates of the Kāsi Vishwanatha temple, his defense, which was torn by his opponents. But our Mahāprabhuji's success and glory only grew by leaps and bounds. One person even fasted before the Kāsi Vishwanatha temple, praying to Lord Siva, to declare, that our Achārya, was wrong. But Lord Siva gave a verdict in favour of our Āchārya.

As the atmosphere in Benaras was found to be not congenial for his peaceful life of preaching the path of Grace and Bhāgavata Dharma, our Mahāprabhuji left Benaras and came to live at Adel, and till his end, he lived here — for at least 20 years. From here, he went on his preaching tours and visits to several places especially to Vraja. At other times, he passed his time, in writing his great books and in teaching his disciples. His fame had spread far and wide and countless people were made by him as his disciples.

Although there is no connected version of the activities of our Shri Mahāprabhuji during these 20 years, the book on the "Stories of Eightyfour Vaishnavās" — which was written two generations after our Shri Mahāprabhuji, throws considerable light on the ideals of Bhakti and conduct, realized by many men and women, after following the teachings of our Shri Mahāprabhuji.

At Adel, some disciples lived with him almost permanently. Our Āchārya made everyone of them, to earn their own livelihood, through their own efforts. Shri Vallabhāchārya believed, that the "souls" are selected by our Lord Shri Krishna, to do sēva to Him. The followers need to follow strictly, the ideals and standards set for them, in the teachings.

So many types of people came to him for initiation and spiritual comfort. One of the notable one was Sūradās; the great poet. Kumbhandās and Paramānandadās were also poets. These four helped in creating hymns of praise and glory to our Lord's Divine Leelas and in these "keertans", the most beautiful expression of sentiments is seen as regards their love for our Lord, His Daya and His Divine Leelas.

Shri Vallabhāchārya expounded the Bhāgavata Purāna through daily reading and exposition. Our Shri Āchāryaji never accepted any money or materials for this holy discourse and he forbade his devotees also to do likewise. The story of Padmanābhadās is very touching and exemplifies this truth.

The teachings as contained in Sri Bhāgavatam formed the basis of our Shri Mahāprabhuji's system of the path of Grace. Our Shri Mahāprabhuji considered Shri Bhāgavatam, as the best and the most profound words of our Lord, "as it, not only contained the essence of the Vedas, the

**Upanishads, the Gita and the Brahma Sutras, but even fulfilled them".**

It is said that Shri Chaitanya Mahāprabhu heard the exposition of this Bhāgavata Purāna from our Shri Mahāprabhuji, through his commentary called "Shri Subodhinijee". This commentary of Shri Mahāprabhuji was dictated to Shri Mādhava Bhatta, who was one of the close disciples of our Shri Mahāprabhuji.

Shri Vallabhāchārya never emphasized on working of miracles, although he did exhibit some miracles. His teachings emphasized the fact, that the greatest miracle which we witness, everyday, is the Divine Leela of our Lord, in this vast creation. The Divine Leelas of our Lord Shri Krishna in Vraja and other places are the greatest of all miracles.

Bhakti to our Lord and trust and faith in His love and Grace are considered as most important, in this path of Grace and all other things are treated only as secondary.

Shri Vallabhāchārya symbolized great many Divine virtues in his character and conduct. His strength and determination can be gauged by his going on foot, several times, throughout Bhārat! His intellectual powers are exemplified by the great many works, he wrote. He had the complete mastery of all major Hindu treatises of religion and philosophy.

Shri Vallabhāchārya's holy life was an expression of Bhakti or love to our Lord Shri Krishna. This love for our Lord, was based on ethics and sincere spirituality; "It meant both loving our Lord Shri Krishna, with all one's heart and soul and doing His will in all things". He followed the ideal householder's life till almost his end.

"Shri Vallabhāchārya had found in Bhakti or Pushti, as he called it, an element of transcendental value; something that transvalued all values and transmuted the entire world and made it an integral part of Divine life. Shri Vallabhāchārya's character, thus, presents, a remarkable combination of the elements of human life, physical, intellectual, emotional, ethical and spiritual, fused together on a very high plane, into a harmonious whole."

All his writings are "ego-free" as he is very objective and never "allows his emotions or imagination to come between himself and the truth that he sees, and the message that he has to deliver".

His life was beautiful and he emphasized on the highly aesthetic nature of sēva or worship to our Lord — that our Lord should be loved and served, with the best one can afford from one's earnings and through ones own body (TANU-VITHAJA).

His relationships with people exemplifies his disarming nature of love, kindness and humility and an utter lack of "ego" or "pride". He was sweet and never used strong language. He never was bitter in his dealings. He had great faith in his teachings and the truth of his teachings, he knew, will meet with ultimate acceptance.

His "humility" is considered as his crowning virtue. Although he was a great "Teacher" no one felt his dominating role. He became humble before our Lord and man. He never thought that he was as "Teacher" — in fact, he never completed his commentary on Brahma Sūtrās. His sole aim was to initiate as many people as possible into loving and doing seva for our Lord, and to finish his monumental commentary on Shri Bhāgavata Purāna viz. Shri Subodhiniji. Even this he could not complete. He thus did not care for any fame or name.

"His humility comes out at it's heart in his confession in one of the last things that he wrote viz. that he failed to obey our Lord's command, which came twice to him, to leave the world".

The most remarkable feature of Shri Vallabhāchārya's life was his desire to be like an ideal "Gopi". "He aims at beings, besides, only one of the many Gopis, without thinking of having any special privileges for himself".

His glorification of the Gopis and of women is devoid of any eroticism. **To him, the reward for true devotion of the devotee to the Lord, is the perfect union of the soul with our Lord, which is realized only, when one is altogether free from any earthly and gross elements, and when, besides, our Lord Himself calls the devotee of His own accord, to realize and have fellowship with Him, in that manner.**

Shri Vallabhāchārya was gentle, patient and full of forbearance and forgiving nature. He was of a pure character, free from grossness and coarseness of any type. He dreaded publicity of any kind and that is why, he refused to institutionalize his new teaching. He left it to be more practiced, then to be propagated.

His faith and love for our Lord was very deep. His whole life was lived with the sole purpose for pleasing our Lord, with His devotion. Our Lord was Shri Purushōttama, the supreme person, who is ever willing to respond in person or through His will to the love and sēva of a true Bhakta.

Our Shri Mahāprabhuji lived in a simple way, in village type cottages. There was no thought of comfort or opulence. His dress was also simple. He wore only two pieces of cloth. He never wore any shoes. "His simplicity grew from within like a beautiful flower, he being altogether

unconscious of the fact, that there was any special merit in it".

He was middle-sized, healthy and slightly dark in appearance. A painted picture of His Divine Form is still available for us.

Shri Vallabhāchārya had great many disciples and sakhas or friends, like the blind poet Sūrādūs, the Brūhmin Paramānandadāsa, Kumbhandāsa and Krishnadāsa. All these four were great in their own way — but all of them devoted themselves to the spread of the teachings of our Shri Mahāprabhuji. They worked with our Mahāprabhuji, all his life for the fruition of our Āchārya's aims and ideals.

Shri Vallabhāchārya and Shri Chaitanya Mahāprabhu were contemporaries and were great friends. Once Shri Chaitanya Mahāprabhu told about the words of our Shri Mahāprabhuji thus, **"the meaning of what Shri Vallabha said can be known only by those who feel and pangs of separation from our Lord"**. The relationship of love, respect and regards between these two "great Mahābakhtas" can be gauged from the following incident.

"Once, Shri Chaitanya came to Adel to visit our Āchārya. Our Āchārya asked his wife to give the visitor some food. She replied that all the consecrated food, offered to the Lord, has been used up and added, that no holy food would be available, until the next offering to the Lord was made.

At this, our Āchārya fed Shri Chaitanya from the food which was prepared for the next offering. As this was an unusual action on his part, one of his disciples asked him why this was done? — whereupon our Āchārya told him, that Shri Krishna Himself resided in the heart of Sri

Chaitanya and that because of it, food given to him, was an offering made to our Lord".

Shri Mahāprabhuji wrote several treatises such as his monumental commentary on Sri Bhāgwatam, the commentary for Brahma-sūtrās (both unfinished) and the 16 holy works. Another important treatise was "Tattwārtha Dīpa Nibandha", an essay on the light of spiritual truth and wisdom. He also wrote another book called "Sūkshma Tīka" for Shri Bhagavatam. He has also written Patrāvalambana, Shruti-Gīta and others. Legends apart, our Mahāprabhuji wrote around 30 treatises, both big and small. In his works, there is a direct thought process, devoid of embellishments and rhetoric. All his works are in Sānskrit.

We had already hinted at the call of our Lord for Shri Mahāprabhuji's return to our Lord's Divine abode from this earthly life. The first call from our Lord, came to him, when he was in Gangāsāgar. The second call came to him at Vraja. He had not finished his commentary on Sri Bhāgavata Purana at that time. The third call came at Adel only, and at this time, he immediately told his mother and wife that his time for departing from this world, has come. He decided to renounce this world. He dissuaded his disciples from renouncing this world, especially Dāmodardās who was his life-long companion.

Shri Mahāprabhuji, then wrote his last preaching viz Sikshā Sloka

Shri Vallabhāchārya was ordained as a Sannyāsi by Mādhavēndra Puri and was given the name of "Purnananda". Shri Vallabhāchārya lived in his own house, for one week and left his house, permanently. He came and lived on one of the banks of the Ganga river for one



week, before going to Benaras. He took 18 days to reach Benaras. He saw all his disciples on the way. At the Hanūmān Ghat, at Benaras, he lived for another 7 days, on the banks of the Ganga river, preparing himself to enter into the waters, for the purpose of giving up his body.

His sons Gopīnātha and Vithalnātha, together with a number of disciples came and requested him, to tell them as to what they should do, in his absence. In reply to this, our Shri Mahāprabhuji, who had taken the vow of silence, when he took Sannyāsa, wrote three and half couplets, on a stone lying nearby.

He wrote, "If you become divorced from our Lord in any way, your body, mind and all things pertaining to yourself that belong to Time (Kāla) will devour you, this is my belief.

Our Lord who is Shri Krishna, is not of this world, nor does He have respect for anything pertaining to this world. Therefore we must love Shri Krishna alone. Our Lord is all-in-all here and in the other world. Hence, Shri Krishna, the Lord of the Gopis, is alone worthy of our service, with all our body and mind, soul and spirit. He alone will give you everything, useful in this world and in the next."

Our Shri Mahāprabhuji then entered into the waters of the Ganga river and disappeared from this world, forever. It is said that a light flame rose from this river and was seen by the people, who had assembled there. This flame ascended to heaven and was seen last entering the firmament. This event took place on the third day of the bright half of the month of Āshāda in the Samvat year 1587 (1532 AD).



The above quoted last message of our Shri Mahāprabhuji is his will and testimony and inspires everyone to keep their faith and trust in our Lord Shri Krishna, as pure as possible. He made no other provision for his two sons who were just 17 and 15 years of age, respectively at that time. He told them only one thing, "to **have absolute faith in our Lord alone**". "It is doubtful if he made any special arrangements for his family or for the conduct of his Sampradāya before taking his Sannyāsa. **This shows his extraordinary faith in our Lord Shri Krishna, which alone, he left, as his sole heritage to all his children, whether by blood or spirit**".

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N.B. The Author is deeply indebted to Shri Goswami Shri Shyam Manoharji maharaj for his valuable and loving advice for this short article. Gratitude is due to the late Bhai Manilal C. Parek, whose biography on "Shri Vallabhacharya" (1943-1969 editions) has been extensively consulted for this write-up.

॥ श्रीकृष्णाय नमः ॥

॥ श्रीमदाचार्यचरणकमलेभ्यो नमः ॥

## राजस प्रमाणनिरोध तथा राजस प्रमेयनिरोध

की

प्रस्तावना

### उपक्रमः

श्रीमद्भागवतके दशम स्कन्धका, महाप्रभु श्रीवल्लभाचार्यचरणके अनुसार, प्रमुख प्रतिपाद्य विषय भगवान्की निरोधरूपा विविध लीलायें हैं। ब्रह्ममीमांसार्थ प्रवृत्त महर्षि बादरायणद्वारा प्रकट किये गये ब्रह्मसूत्रोंमें मीमांस्य ब्रह्मके लक्षण तथा प्रमाण के रूपमें “जन्माद्यस्य यतः शास्त्रयोनित्वात्” (ब्र.स.१।१।२) सूत्रद्वारा उस मीमांस्य ब्रह्मको इस जगत्के उत्पत्ति-स्थिति-लयके शास्त्राभिमत हेतुके रूपमें निरूपित किया गया है। प्रस्तुत सूत्रके, किन्तु, अधिकरणांग विषयवाक्योंके अन्तर्गत “यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत् प्रयन्ति अभिसंविशन्ति तद् विजिज्ञासस्व तद् ब्रह्म” (तैत्ति.उप.३।१) वचनके पर्यालोचन करनेपर केवल नाम-रूप-कर्मभेदेन प्रकट जड़जगत्के उत्पत्ति-स्थिति-लय ही नहीं अपितु सचेतन जीवजगत्के जनन जीवन प्रयाण तथा प्रवेशके हेतुतया भी ब्रह्मका निरूपण हम पाते हैं। साथ ही साथ सूत्रगत ‘शास्त्रयोनि’पदके परामर्श करनेपर यह ब्रह्म भी केवल उपनिषत्प्रतिपाद्य हेतु न हो कर शास्त्रप्रतिपाद्य हेतुतया ही स्वीकारा गया है। श्रुति-सूत्रके बीच इस प्रयोगपार्थक्यमें दोनों शास्त्रोंके कुछ अपने-अपने विशिष्ट अभिप्राय प्रकट होते हैं।

औपनिषद् ब्रह्म=भागवतके भगवान्:

सर्वप्रथम तो यह कि ब्रह्म सदंशभूत जड़जगत्की उत्पत्ति-स्थिति-लयका

उपादानरूप हेतु ही केवल नहीं अपितु चिदंशरूप जीवात्माओंके भी व्युत्त्वरणमें अपादानभूत अंशी भी है। उन उभय अंशोंमेंसे सूक्ष्म-स्थूल जड़देहोंमें चिदंशोंके संयोजनरूप संसरणात्मक जीवन तथा वियोजनरूप मृत्यु मुक्ति एवं प्रलय का कर्तृभूत हेतु भी वही ब्रह्म होता है।

ऐसा ब्रह्म यदि केवल उपनिषदेकप्रतिपाद्य होता तो सम्भवतः वह केवल मीमांस्य ही रह जाता। अथवा अधिकाधिक ज्ञातृज्ञेयात्मक ऐच्छिक द्वैतके स्वाभाविक अद्वैताधिष्ठानतया ज्ञेयमात्र बन पाता।

उसे, परन्तु, 'उपनिषद्योनि' न कह कर 'शास्त्रयोनि' कहना इस तथ्यका भी प्रमाण बन जाता है कि वह ब्रह्म उपनिषद्रूप श्रुतिओंद्वारा जैसे मीमांस्य या ज्ञेय है, वैसे ही भगवद्गीतादिरूप स्मृतिओंद्वारा आश्रयणीय या भजनीय भी है। उसी तरह भागवतादि पुराणोंद्वारा साधनरूपा नवधा भक्ति तथा फलरूपा प्रेमलक्षणा भक्तिद्वारा श्रवणीय कीर्तनीय स्मरणीय सेवनीय अर्चनीय वन्दनीय दास्यभावेन भावनीय सख्यभावेन भावनीय तथा परमात्मभावेन आत्मसमर्पणपूर्वक सेवनीय भी है ही। अतएव आत्मसमर्पणोत्थ प्रेमभावके उत्तरोत्तर प्रवर्धमान आसक्तिभाव व्यसनभाव और सर्वात्मभाव के क्रमसे अन्तमें सकलविषयोंकी विस्मृतिके साथ अनन्यभावेन सभी तरहकी चित्तवृत्तिओंका विषयीकरणीय भी वह बन जाता है।

भागवतदशमस्कन्धीय भगवल्लीला :

अतएव महाप्रभु श्रीवल्लभाचार्यचरणके अनुसार श्रीमद्भागवतके दशमस्कन्धका वर्ण्यविषय भगवान्की वैसी ही लीलायें हैं : जिन्हें सुनने, कीर्तन करने; तथा, स्मरण करने मात्रसे श्रीकृष्णभक्त प्रापञ्चिक सकल विषयों तथा कर्तव्यों को भूल कर अनन्यात्मना परब्रह्म परमात्मा भगवान् श्रीकृष्णों भक्तिके प्रेम आसक्ति व्यसन और सर्वात्मभाव रूपी उत्तरोत्तर सोपानोंपर अग्रसर हो पाता है। क्योंकि ऐसे ही भक्तोंके बीच प्रकट

होनेवाले भगवान् श्रीकृष्णकी लीला दशम स्कन्धमें वर्णित हुयी है। इन्हें वर्णन करनेवाले महर्षि श्रीकृष्णद्वैपायन बादरायण व्यासका प्रयोजन भी, अतएव, भगवान्के अनवतारकालमें भी अवतारकालिक भगवदनुग्रहका लाभ भगवद्भक्तों तक पहुंचाना है। यही बात महाप्रभु कहते हैं “स्कन्धार्थस्तु निरोधो हि ततः तेन उपसंहृतिः अग्रेऽपि ये भविष्यन्ति कीर्तनात् तेऽपि तादृशाः” (त.दी.नि.३।१०।४६६)।

एतदर्थ श्रीमद्भागवतके प्रथम तथा द्वितीय स्कन्धोंमें क्रमशः अधिकार तथा साधन के निरूपणके बाद तृतीयस्कन्धसे भगवल्लीलाके निरूपक शास्त्रका आरम्भ होता है। इनमें उपनिषदुक्त “यतो वा इमानि भूतानि जायन्ते” वचनके लीलात्मक व्याख्यानतया तृतीय स्कन्धमें सर्वप्रथम भगवान्की <sup>१</sup>सर्गलीला और चतुर्थ स्कन्धमें <sup>२</sup>विसर्गलीला योजित हुयी हैं। इस तरह हम देख सकते हैं कि उपनिषदुक्त सृष्टिलीला भागवतमें सर्ग-विसर्गात्मना द्विगुणित हो कर गेय बनी है!

उपनिषदुक्त “येन जातानि जीवन्ति” वाक्यांशमें निरूपित स्थितिलीला भी भागवतमें ऐश्वर्यादि षड्गुणोपेत भगवान्की लीलाके रूपमें षड्गुणित हो कर पञ्चम स्कन्धसे दशम स्कन्ध पर्यन्त निरूपित हुयी है। जैसे कि पञ्चम स्कन्धमें <sup>३</sup>स्थानलीला, षष्ठमें <sup>४</sup>पोषणलीला, सप्तममें <sup>५</sup>ऊतिलीला, अष्टममें <sup>६</sup>मन्वन्तरलीला, नवममें <sup>७</sup>ईशानुकथालीला; अर्थात्, जीवात्मा और परमात्मा के बीच भक्त तथा भजनीय होनेके सम्बन्धवाली भक्तिरूपा लीलाओंका वर्णन किया गया है। अन्तमें दशम स्कन्धमें ऐसे भजनीय भगवान्का स्वयं भूतलके ऊपर प्रकट हो कर अपने भक्तोंके बीच निरुद्ध हो जाने और भक्तोंका अपने सांसारिक विषयों और कर्तव्यों को भूल कर भगवान्में निरुद्ध हो जाने की कथा वर्णित है। अर्थात् भक्त भगवान्में किस प्रकार अनन्यतया आसक्त हो जाते हैं ऐसी भगवल्लीलाओंका ही दशम स्कन्धमें वर्णन किया गया है :

“निरोधो अस्य अनुशयनं प्रपञ्चे क्रीडनं हरेः।

शक्तिभिः दुर्विभाव्याभिः कृष्णस्य इति हि लक्षणम् ॥

भक्ताः पूर्वत्र निर्दिष्टाः ते रोद्धव्याः विमुक्तये ।

कृष्णे निरुद्धकरणाद् भक्ताः मुक्ताः भवन्ति हि ॥

भक्तेः च शुद्धतासिद्धयै प्रपञ्चाद् विनिवारणम् ।

आसक्तिः आत्मनि तथा निरोधार्थं न संशयः ॥

प्रपञ्चविस्मृतिः तस्मात् कृष्णासक्तिः च वर्ण्यते ॥”

( त.दी.नि. ३।१०।१४-१८ )

जीवात्माका इस तरह परमात्मामें निरुद्ध हो जाना जीवन्मुक्तिसे भी अधिक स्पृहणीय भक्तिमार्गीय उपलब्धि भूतलपर मानी गयी है. अतएव उपनिषद्वर्णित ज्ञेयब्रह्मकी “येन जातानि जीवन्ति” की मीमांसाके उत्कृष्टतम जीवनरूपका ही श्रीमद्भागवतके दशम स्कन्धमें भगवल्लीलाओंके श्रवणीयतम कीर्तनीयतम या स्मरणीयतम स्वरूपमें व्याख्यान किया गया है.

तैत्तिरीयोपनिषदके “यत् प्रयन्ति अभिसंविशन्ति” वचनके अनुरूप भागवतमें भी एकादश-द्वादश स्कन्ध योजित हुये हैं. अर्थात् विदेहमुक्तिके अनुरूप सालोक्य सार्ष्टि सामीप्य सारूप्य सायुज्य या एकत्व मेंसे कोई मुक्ति भी भक्तोंकी होती ही है और वह श्रीमद्भागवतके ग्यारहवें स्कन्धका प्रतिपाद्य-विषय मानी गयी है.

इसी तरह बारहवें स्कन्धमें मुख्यतया भक्तिमार्गीय या ज्ञानमार्गीय अधिकारिताके अनुरूप मुक्त जीवात्माओंको सिद्ध होती ब्रह्मभावापत्तिका जैसे वर्णन है वैसे ही सृष्टिकी उपसंहारलीलामें संसृतिमार्गीय अधिकारिताके अनुरूप अमुख्यतया अमुक्त जीवात्माओंकी भी ब्रह्ममें उपसंहृतिका वर्णन किया गया है. यह ‘अभिसंविशन्ति’ वचनका ही लीलात्मक व्याख्यान है.

इस तरह सर्गादि दशविध लीलाओंके कर्ता परब्रह्म परमात्मा

भगवान् श्रीकृष्ण ही अपने विरुद्धधर्माश्रयी स्वरूप तथा दशविध लीलाओं के प्रभेदवश भागवतके एकमात्र प्रतिपाद्य विषय सिद्ध होते हैं, विविध जड़ जीव और ईश्वररूपी अवतारोंके रूपोंको धारण करनेवाले अवतारीके रूपमें।

एतदन्तर्गत दशमस्कन्धकी आद्य अध्यायचतुष्टयी सकलोपादान सकलांशी तथा सकलावतारवतारी श्रीकृष्णके भूतलपर प्राकट्यके वर्णनार्थ है।

इसके बाद पांचवे अध्यायसे आरम्भ कर सात-सात अध्यायोंवाले 'प्रमाण' प्रमेय साधन और 'फल' यों चार प्रकरणोंमें; अर्थात्, अट्ठाईस अध्यायोंमें तामस भक्तोंके बीच भगवान्द्वारा की गयी तामसलीला और उन लीलाओंके कारण उन तामसभक्तोंकी संसारको भूल कर भगवान्में अनन्यभावसे आसक्त हो जानेकी कथा वर्णित हुयी है। यही बात महाप्रभुने समझायी है : “अतः तामसभक्तानाम् अष्टाविंशतिभिः क्रमाद् मानमेयैः साधनैः च फलैः चापि पृथक्पृथक्, भगवान् सप्तधा लीलां कुर्वन् उद्धारकः परः पुरुषोत्तमरूपेण यत् चकार तद् उच्यते” (त.दी.नि.३।१०।४०-४१) वचनद्वारा। इनकी विशद विवेचना उन-उन प्रकरणोंकी भूमिकामें की जा चुकी है।

संक्षेपमें आरम्भके चार अध्याय जन्मप्रकरणके और अट्ठाईस अध्याय तामस प्रकरणके, साथ ही साथ बीचके तीन प्रक्षिप्त अध्याय, यों कुल मिला कर ३५ अध्यायोंके बाद अब ३६वें अध्यायसे ६३वें तक पुनः २८ अध्यायोंवाला तीसरा राजस प्रकरण प्रारम्भ होता है।

#### दशमस्कन्धीय राजस प्रकरण :

श्रीबालकृष्ण भट्टने अपने प्रमेयरत्नार्णव नामक ग्रन्थके फलप्रकरणमें तामस प्रकरणके वर्ण्यविषय तामसत्वका त्रैविध्य प्रतिपादित किया है। तदनुसार ही राजसत्वके भी तीन प्रकार ऊह कर लेने चाहियें :

(१) अविहितभक्तिरसके अनुभवार्थ साधनरूप या व्यक्तिस्वभावरूप प्राकरणिक राजसत्व.

(२) मनोवस्थाविशेषरूप या धर्मविशेषरूप प्रासङ्गिक राजसत्व.

(३) बौद्धिकमति वचनोक्ति या बाह्यकृति में प्रकट होता भगवन्मायाकृत यादृच्छिक राजसत्व.

मूलमें साधारण राजसभावकी व्याख्या भागवतमें “विकुर्वन् क्रियया च आधीः, अनिर्वृत्तिः च चेतसां, गात्रास्वास्थ्यं, मनोभ्रान्तं रजः एतैः निशामय” (भाग.पुरा.११।२५।१७) अर्थात् जब अपनेद्वारा अनुष्ठित क्रियाओंद्वारा मानसिक असन्तोष या ताप बढ़ने लगे, चित्त अशान्त होने लगे, गात्र अस्वस्थ होने लगे और मानसिक भ्रान्तियां होने लगे तो इन्हें राजस विकारके लक्षणतया समझ लेना चाहिये.

यह अवस्था संसृतिशील जीवात्माओंकी जैसे हो सकती है, वैसे ही भगवान् जिनके बीचमें प्रकट हुवे हों ऐसे भक्तात्माओंमें भी दिखलायी देने लगे तो उन भक्तोंको राजस भक्त समझना चाहिये. ऐसे भक्तोंके भावोंको राजसभाव और तदनुरूप भगवल्लीलाओंका राजसलीलाके रूपमें अवधारण किया जाता है.

यहां <sup>१</sup>अविहितभक्तिरसके अनुभवार्थ साधनरूप या व्यक्तिस्वभावरूप प्राकरणिक राजसत्व सम्पूर्ण राजस प्रकरणमें मुख्यतया विवक्षित सभी भक्तोंके स्वभावका द्योतक पारिभाषिक राजसत्व होता है. जैसे पूर्वप्रकरणमें अविहितभक्तिरसके अनुभवार्थ तामस साधनरूप या व्यक्तिस्वभावरूप पारिभाषिक तामसत्वविशिष्ट भगवल्लीलाका निरूपण किया गया था.

द्वितीयतया <sup>२</sup>मनोवस्थाविशेषरूप या धर्मविशेषरूप राजसत्व पूर्ववर्णित

तामसप्रकरणकी तरह या आगे वर्णित होनेवाले सात्त्विक प्रकरणकी भी तरह राजस प्रकरणमें भी प्रसङ्गोपात्त प्रकट होता होनेसे प्रासङ्गिक राजसत्व माना जाता है। जैसे तामस भक्तोंके भी मनोभावोंकी विवेचनामें कहीं सात्त्विकतामसत्व, तो कहीं राजसतामसत्व, तो कहीं तामसतामसत्व निरूपित हुवे हैं, ऐसे ही राजस भक्तोंके भावोंकी विवेचनामें कहीं सात्त्विकराजसत्व, तो कहीं राजसराजसत्व, तो कहीं तामसराजसत्व भी निरूपित होने ही हैं।

ये दोनों ही प्रकारके राजसत्व भगवल्लीलान्तःपाती बन कर भगवल्लीलाकी राजस-ससताको प्रकट करते हैं।

तृतीय राजसत्व बुद्धिवृत्ति वचनोक्ति या बाह्यकृति में कभी-कभी प्रकट होता भगवन्मायाकृत राजसत्व है। यह प्रायः भगवल्लीलानुभूतिमें व्यवधान या विमुखता लानेको ही भगवदिच्छाके कारण प्रकट होता होनेसे यादृच्छिक राजसत्व माना जाता है।

यहां यह भी ज्ञातव्य है कि राजसप्रकरणीय भगवल्लीलाओंद्वारा पूर्ववर्णित तामस भक्तोंको भी राजस भक्तोंमें रूपान्तरित किया गया है। अतएव उनका तो तामस स्वरूपसे राजस स्वरूपमें परिवर्तन ही केवल निरूपित हुवा है। जो, परन्तु, स्वभावतः राजस भक्त हैं, उन्हें तो उनकी राजसताको निभाने देते हुवे ही भगवान्ने उनके प्रापञ्चिक विषयों और कर्तव्यों को भुलवा कर अपने स्वरूपमें अनन्यभावसे समासक्त कैसे बना लिया उस लीलाका इस राजसप्रकरणमें वर्णन होना है। वह भगवान्के जैसे स्वरूप और जैसी लीलाओंके कारण शक्य बना, उसका ही निरूपण राजस प्रकरणका प्रमुख वर्ण्यविषय है। अतएव महाप्रभुका कहते हैं कि “स्वभावस्य अन्यथाभावो न वै शक्यः कथञ्चन अतः त्रिविधजीवेषु त्रिविधा भगवत्कृतिः” (सुबो. कारि. १.०।५।१.१६) अतएव राजस भक्तोंके स्वरूप स्वभाव मनोभाव तथा



व्यवहार के अनुरूप अपनी स्वरूपकी छटा तथा लीलाकी मनोहारिता जो भगवान् ने प्रकट की उन्हें 'राजसलीला' कहा जाता है।

अतएव इस राजसलीलाके सन्दर्भमें साकांक्ष 'निरोध' पदकी विभिन्न आकांक्षाओं और उनकी पूर्तिके प्रकारको भी समझ लेना यहां उपकारक होगा —

| आकांक्षा             | पूर्ति                                                   |
|----------------------|----------------------------------------------------------|
| १. किसका निरोध?      | मथुरास्थित यादवादि भक्तोंका।                             |
| २. किसमें निरोध?     | ब्रजसे मथुरा पधारनेवाले भग-<br>वत्स्वरूप-भगवल्लीलाओंमें। |
| ३. किस साधनसे निरोध? | अपनी राजस लीलाओंसे।                                      |
| ४. कहाँसे निरोध?     | प्रापञ्चिक विषय-कर्तव्योंसे।                             |

एक और तथ्य यहां जो अविस्मरणीय है वह यह कि तामस प्रकरणवर्णित भक्तोंका राजस प्रकरणवर्णित लीलाके समय तामसत्व तो निवृत्त होता माना गया है परन्तु उनको सिद्ध हुयी भगवन्निरुद्धता अर्थात् प्रपञ्चविस्मृतिपूर्वक भगवदासक्ति भी निवृत्त हो गयी होगी ऐसे नहीं मान लेना चाहिये. वह तो सर्वथा अक्षुण्ण ही रहती है.

पूर्वनिरूपित तामस प्रकरणकी तरह ही इस प्रकरणमें भी भगवान् के 'ऐश्वर्य' 'वीर्य' 'यश' 'श्री' 'ज्ञान' और 'वैराग्य' रूपी छह गुणधर्मों; तथा, सातवें स्वयं भगवान् 'धर्म' यों सात-सात अध्यायोंवाले राजसप्रमाण, राजसप्रमेय राजससाधन और राजसफल रूपी चार अवान्तर प्रकरणोंके प्रभेदवश भगवल्लीला विवक्षित है. अतएव महाप्रभु अपने भागवतार्थनिबन्धमें कहते हैं "अतः परं राजसानां प्रक्रिया पूर्वसंख्यया अष्टाविंशतिभिः प्रोक्ताः तथा अध्यायैः चतुर्विधैः" (त.दी.नि.३।१०।११२-११३).

२८ अध्यायोंवाले इस तृतीय राजस प्रकरणमें मुख्य निरोध्य भक्त

यादव हैं. इनके बीच भगवान्ने जैसी निरोधलीला और अपने जैसी निरोधकारी स्वरूप को प्रकट किया, वे दोनों ही भक्तस्वभावानुरोधी भगवान्का स्वरूप और भगवान्की लीला होनेके अर्थमें यहां भगवान्की राजसलीला मानी जाती है. जब अपने मोहक स्वरूप और मोहिनी लीलाओंके द्वारा भगवान् अपने बारेमें प्रेम आसक्ति व्यसन तथा सर्वात्मभाव के विविध सोपानोंवाली भक्तिसे सभी यादवोंको भर देंगे तब राजस यादवोंका सात्त्विकीकरण सिद्ध हो जायेगा. इसे केवल यादवोंके राजसत्वकी ही नहीं अपितु पूर्वप्रक्रान्त व्रजभक्तोंके भी राजसत्वकी निवृत्ति तथा सात्त्विकभावापत्तिकी सिद्धि जान लेनी चाहिये. अतएव राजस भक्तोंके सात्त्विकीकरणकी तरह तामस भक्तोंके भी उपलक्षणतया इसे लेना चाहिये. बादमें सात्त्विक प्रकरणमें निरूप्य भक्तोंको जब निर्गुणभावसे भगवान् सम्पन्न करेंगे तब पूर्ववत् ही व्रजभक्त तथा यादवों को भी निर्गुणभावसे मण्डित कर उन्हें एकादशस्कन्धमें वर्णनीय मुक्ति प्रदान की जायेगी “इतोऽपि चेद् हरिः गच्छेत् नीत्वा सर्वस्य तामसं राजसाः ते भविष्यन्ति गोकुलस्थाः न संशयः, उभये च ततस्तु अग्रे सात्त्विकाः निर्गुणाः ततः त्रयेऽपि सम्भविष्यन्ति मुक्तौ तेषां निरूपणम्” (त.दी.नि.३।१०।१२६-१२७). और अन्तमें द्वादशस्कन्धमें वर्णनीय ब्रह्मभावापत्तिसे सभीको सम्पन्न बना कर स्वस्वरूपान्तपाती बना लिया जायेगा.

यह नवमस्कन्धसे ले कर दशम एकादश और द्वादश स्कन्धोंका श्रीमदाचार्यचरणाभिप्रेत भगवल्लीलाका संपिण्डित प्रारूप है. इस पूर्वभूमिकाको भलीभांति बुद्धिगत कर लेनेपर प्रक्रान्त राजस प्रकरणके स्वरूपकी मीमांसार्थ अग्रसर हुवा जा सकता है.

#### राजस प्रमाणप्रकरण :

तामस प्रकरणमें भगवल्लीलाकी पृष्ठभूमितया चतुर्विध व्यूहोंके अन्तर्गत निर्गुण वासुदेवव्यूह तथा तामस संकर्षण व्यूहोंकी प्रधानता होनेपर भी अपनी लीलाकी पुरोभूमिपर तो भगवान्ने व्रजके गोपगोपिकाओंके भावोंके

अनुरूप श्रीनन्दयशोदात्मज गोपाल होनेका तामस स्वरूप ही प्रमुखतया प्रकट दरसाया था. इस राजस प्रमाणप्रकरणमें किन्तु भगवान्ने राजसलीलार्थ परिगृहीत अपने देवकी-वसुदेवपुत्र होनेके राजस स्वरूपके परिज्ञापनार्थ जिन-जिन लीलापरिकर जनोंको साधन बनाया उनके नाम भागवतार्थनिबन्धमें महाप्रभु इस तरह गिनाते हैं : 'नारद' 'अक्रूर' 'श्रीनन्दराय' 'क्षत्ता' 'गोपिकायें' 'श्रीहरिव्यूह' और 'कुब्जा' ( द्रष्ट.त.दी.नि. ३।१०।११६-११७ ).

यहां हम देख सकते हैं कि ब्रजस्थ श्रीकृष्ण देवकीपुत्र हैं ऐसी सूचना कंसको देनेवाले प्रथम प्रमाण 'देवर्षि' नारद बने हैं. इसीके कारण भगवान्के राजस स्वरूपका ज्ञान कंसको हुवा. इस राजस स्वरूपकी पहचान पाते ही कंसने, यह सूचना अक्रूरको देते हुवे, ब्रजसे श्रीकृष्णको मथुरा लिव ला देनेको उन्हें वहां भेजा. सो वहां जा कर 'अक्रूर' श्रीकृष्ण-बलरामको यह जतानेवाले द्वितीय प्रमाण बने. स्वयं भगवान्ने अक्रूरकी कही बात श्रीनन्दको बता दी. तदनुसार तृतीय प्रमाण बन कर 'श्रीनन्द'ने अपने गोपपरिजनोंको यह बात बताई. साथ ही साथ अपने क्षत्ताद्वारा सारे ब्रजस्थ गोपोंको भी यह सूचना भिजवा दी गयी. सो चतुर्थ प्रमाण 'क्षत्ता' बना.

यद्यपि भागवतके “विदुरोद्धवसंवादः क्षत्तुर्मैत्रेययोः ततः” (भाग.पुरा.१२।१२।८) वचनमें विदुरका भी नामान्तर 'क्षत्ता' मिलता है. यहां किन्तु उनका कोई वर्णन न होनेसे उन्हें यहां 'क्षत्ता'नाम्ना विवक्षित नहीं माना लेना चाहिये. “‘क्षत्ता’ स्यात् सारथौ द्वाःस्थे क्षत्रियायां च शूद्रजे” (अम.को.३।५।२४६०) वचनके अनुसार यहां नन्दालयके प्रतीहारीको 'क्षत्ता' कहा जा रहा है. अतएव महाप्रभु भी “एवम् आघोषयत् क्षत्त्रा नन्दगोपः स्वगोकुले” (भाग.पुरा.१०।३६=३९।१२) की सुबोधिनीमें “‘क्षत्त्रा’=अन्तःपुराध्यक्षेण” व्याख्या देते हैं. यद्यपि भगवान्के देवकीवसुदेवात्मज होनेकी घोषणा सारे ब्रजमें नहीं करवायी गयी होगी. क्योंकि “आगामी कल सभी ब्रजवासियोंको श्रीकृष्ण-बलरामके साथ

मथुरा चलना है” केवल इतनी ही घोषणा करवायी गयी ऐसा उल्लेख मिलता है. तथापि इसमें गूढ़ संकेत तो रहे ही थे.

ये सारी बातें कानोंपर पड़नेपर ब्रजकी “गोपिकाओंने भी एक-दूसरेको बताना शुरु कर दिया, सो वे पांचवीं प्रमाण बनी. छट्टा प्रमाण स्वयं भगवान्‌के जिस <sup>६</sup>व्यूहरूपने कालिन्दीहृदमें अकूरको दर्शन दिये वह बना. और सर्वान्तमें भगवान्‌के राजस स्वरूपकी सातवीं प्रमाण कंसकी दासी <sup>७</sup>कुब्जा बनी.

प्रमाणान्वेषणद्वारा भगवत्स्वरूप तथा भगवल्लीला का बोध मिलता होनेके कारण इन सातों ही अध्यायोंको मिला कर एक प्रमाणप्रकरण बनता है.

यहां एक अवश्यज्ञातव्य स्पष्टीकरण सुबोधिनीपर ‘लेख’ व्याख्यामें लेखकार यों देते हैं कि भगवान् श्रीकृष्णके पूर्ववर्णित चतुर्व्यूहविशिष्ट पुरुषोत्तमके स्वरूपके अन्तर्गत मुक्तिदायक वासुदेव व्यूह गुणातीत होता है. असुरसंहारक संकर्षण व्यूह तामस स्वरूप होता है. वंशवर्धक प्रद्युम्न व्यूह राजस स्वरूप होता है. तथा धर्मरक्षक अनिरुद्ध व्यूह सात्त्विक स्वरूप होता है.

इन चारों व्यूहोंसे विशिष्ट पुरुषोत्तमका स्वरूप तो प्रपञ्चविस्मृतिपूर्वक स्वासक्तिसम्पादिका निरोधरूपा लीलाओंके कर्ता होनेका ही होता है. एतावता निरोधलीलांगभूत मुक्तिदान या असुरसंहार कार्य तो पुरुषोत्तमके व्यूहोंद्वारा ही सम्पन्न होते हैं. अतएव अग्रिम लीलामें राजकन्याओंसे विवाहद्वारा वंशवृद्धिरूप कार्य राजस कार्य होनेसे राजसप्रकरणकी लीलामें प्रद्युम्नव्यूहद्वारा सम्पन्न होता है.

इसके बाद अब राजस प्रमाणप्रकरणके अन्तर्गत प्रत्येक अध्यायोंमें

प्रतिपाद्य विषयका अवगाहन कर लेना उचित होगा. यहाँ इस राजस प्रमाणप्रकरणमें प्रारम्भके छह अध्याय, जैसाकि दिखला ही चुके हैं तदनुसार, भगवान्‌के ऐश्वर्यादि छह गुणोंको प्रकट या गुणोंका ज्ञापन करनेवाली लीलाके निरूपक हैं; और, अन्तमें सातवां अध्याय स्वयं धर्मिरूप भगवान्‌के स्वरूपको प्रकट या उनका ज्ञापन करनेवाली लीलाओंके निरूपणार्थ है. तदनुसार —

राजसप्रमाणप्रकरणीय प्रथमाध्याय :

‘यहाँ भगवान्‌के ऐश्वर्य गुणका निरूपण है. भगवान्‌ने अरिष्टका जब वध कर दिया तो देवर्षि नारदने कंसको जा कर यह सूचित कर दिया कि देवकीवसुदेवपुत्र ही नन्दव्रजमें कंसके भेजे असुरोंके संहारक हैं. तब देवकीवसुदेवको मार देनेको इच्छुक होनेपर भी कंस उन्हें मार नहीं पाया. न केवल इतना प्रत्युत कंसके द्वारा विचारे गये सारे वधोपायोंको भी भगवान्‌ने अन्यथा ही सिद्ध कर दिया. यह भगवान्‌का अन्यथाकर्तुं सामर्थ्यरूप ऐश्वर्य है. यहाँ शंका हो सकती है कि स्वयं भक्त होनेपर भी देवर्षि नारदने भगवल्लीलामें परिकररूप भक्तोंको कष्ट पहुँचे ऐसा काम क्यों किया? समाधानतया महाप्रभु यहाँ भागवतार्थनिबन्धमें स्पष्ट करते हैं कि देवर्षि नारद तो जो बात देवगणोंसे भी छिपी हुयी थी सो देवगणोंकी सम्मतिके अनुसार अनुसार ऐसा कार्य कर रहे थे. अतएव देवगणोंकी सम्मतिके अनुसार भगवान्‌को समझाने भी व्रजमें आये क्योंकि प्रद्युम्नव्यूहद्वारा की जानेवाली लीलाके बारेमें देवगणोंकी अपेक्षा त्वरायुक्त हो गयी थी. पुरुषोत्तमरूपेण, परन्तु, की जानेवाली निरोधलीलाका भान तो देवगणोंको भी नहीं था. फलतः अपने भगवद्‌रहस्यको अपने अधिकारके अनुरूप जान पानेके कारण भक्तोंके लिये देवर्षि नारद भयवर्धक बन गये. परन्तु राजस प्रकरणके अनुरूप अन्वतः भयद्वारा भी राजस भक्तोंमें श्रीकृष्णके प्रति स्नेहभाव प्रकट करनेवाले बने “देवगुह्यस्य कर्ता हि नारदो देवसम्मतः...अधिकाराद् न अपराधो नारदस्य भविष्यति” (त.दी.नि. ३।१०।१२८-१३२).

राजसप्रमाणप्रकरणीय द्वितीयाध्यायः

<sup>१</sup>यहां केशी और व्योमासुर के वधका निरूपण किया गया है. यह केशी व्रजभक्तोंकी राजसभावापत्तिमें हेतुरूप ज्ञानमें प्रतिबन्धरूपी था और अरिष्ट भक्तिमें प्रतिबन्धरूपी था. अतएव महाप्रभु कहते हैं “कंसादयो राजसाः हि बुद्ध्या कार्यस्य साधकाः, तामसं केशिनं तेन प्रेषयामास राजसो, मथुरायां तामसस्य वधो युक्तो नच क्वचिद्, अतो गोकुलम् आसाद्य सोऽपि नष्टो विमुक्तये, ज्ञानेतु बाधकः केशी... भक्तौ अरिष्टोऽपि, तौ उभौ गोकुले हतौ” (त.दी.नि.३।१.०।१३३-१३६). इसी तरह भगवान्‌के स्वरूपपारोक्ष्यमें भी आन्तर अनुभूतिके भगवल्लीलाके सुखदायक कर्म निभनेमें व्योमासुर प्रतिबन्धरूप था. अतः इन तीनों असुरोंके वधके वृत्तान्तद्वारा भगवान्‌के वीर्य गुणका निरूपण यहां अभिप्रेत है. कंसको ऐसे समाचार देते रहनेके कारण देवर्षि नारदको अपराधसम्भावनाजन्य ग्लानि भी हुयी कि वे कही भगवान्‌के भक्तोंको कष्ट पहुँचानेमें तो कहीं इस तरह हेतु तो नहीं बन रहे हैं! ऐसी भीतिके निवारणार्थ उन्होंने भगवान्‌के सामने आ कर भगवान्‌की वीर्यगुणख्यापिका लीलाओंके वर्णनद्वारा स्तुति की.

राजसप्रमाणप्रकरणीय तृतीयाध्यायः

<sup>३</sup>यहां कर्म-ज्ञान-भक्तिके सारे आसुरी प्रतिबन्धोंकी निवृत्तिके बाद भगवन्माहात्म्यके अनुरूप कर्म-ज्ञान-भक्तिरूप त्रिविधमार्गोपयोगी मनोरथ अक्रूरके हृदयमें जग पाये और अक्रूर वैकुण्ठानुभूतिके योग्य बन गये, यों भगवान्‌के यशका वर्णन यहां अभिप्रेत माना गया है. यहां पूर्वसिद्ध ज्ञानके आधारपर की जाती भगवत्स्तुतिमें भगवदयश प्रकट हुवा जानना चाहिये. आगे चल कर पांचवे अध्यायमें, जहां कालिन्दीहृदमें भगवान्‌के साक्षात् दर्शन कर जो स्तुति अक्रूरने की वह तात्कालिक बोध होनेसे, यशके बजाय भगवान्‌के ज्ञानरूप गुणका परिचायक माना जायेगा. यहां तो अक्रूरने भगवान्‌के यशका वर्णन ही स्तुतिमें किया है. ये सारी बातें महाप्रभु इन शब्दोंमें स्फुट करते हैं “ज्ञानभक्तिप्रसिद्धयर्थम् अक्रूरागमनं

पुनः गोकुले बाधको व्योमो लीलायां कर्मणि स्थितः परोक्षेऽपि हरेः सिद्धयै लीलायाः सोऽपि वै हतः... मार्गाः पुष्टाः भविष्यन्ति तेन राजसता स्थिता” (त.दी.नि.३।१०।१३७-१३९).

#### राजसप्रमाणप्रकरणीय चतुर्थाध्यायः

“यहां भगवान्‌के मथुरा पधारनेको उद्यत होनेपर भगवान्‌के बिना रह न सकनेवाले ब्रजभक्तोंके हृदयमें भगवान्‌का स्थिरतया बिराजमान हो जाना ही भगवान्‌की भक्तिमार्गीय श्री या शोभा है. इसी तरह अक्रूरको कालिन्दीहृदमें वैकुण्ठके दर्शन भी भगवान्‌के श्रीगुणका ही निरूपण है. उल्लिखित तीन आसुरी भावोंके मूर्तिमान् रूप असुरोंके वधद्वारा कर्म ज्ञान और भक्ति तीनों ही मार्गोंके निष्कटंक हो जानेके कारण भगवान्‌को ब्रजमें बिराजे रहना चाहिये था फिरभी श्रीशुकदेवजीने जो भगवान्‌के मथुराप्रयाणका वर्णन किया है वह ब्रजकी गोपिकाओंके इतरासक्तिरहित केवल भगवदासक्तिमें राजसता जो प्रकट होने जा रही है कि बाह्यदृष्ट्या उन्हें भगवान् मथुरा पधारते से प्रतीत होते हैं तथा आन्तरदृष्ट्या सारी भगवल्लीला उनके इतनी हृदयारूढ़ है उन्हें विप्रयोग सता ही नहीं सकता फिरभी राजसभावानुरूप बाह्याभ्यन्तरके बीच चित्तकी दोलायमानता स्नेहरसका अन्यतम परिपाक है और श्रीशुक इसे निरूपित करना चाहते हैं. अतएव महाप्रभु कहते हैं “मार्गत्रये ततः प्रोक्ता तस्य निष्ठा विशेषतः कृष्णमाहात्म्यविज्ञानं भक्तिमार्गोपयोगि हि, स्वरूपबोधो ज्ञानार्थः कामना कर्मणि स्थिता त्रिभिः त्रयोऽपि सन्तुष्टा नन्दरामौ तथा हरिः. हरेः निर्गमनं तस्माद् न युक्तमिति वै शुकः गोपिकावाक्यरीत्यैव भगवद्गमनं जगौ” (त.दी.नि.३।१०।१४२-१४५).

#### राजसप्रमाणप्रकरणीय पञ्चमाध्यायः

“यहां भगवान्‌के ज्ञानरूप गुणका वर्णन अभिप्रेत है. क्योंकि सारा अध्याय भगवत्स्तुतिपरक है तथा अक्रूरको तत्कालमें प्राप्त दर्शनके अनुसार उन्होंने स्तुति की है, पूर्वज्ञात माहात्म्यबोधके आधारपर नहीं.”

वैसे तो अक्रूर भगवान्‌के सम्बन्धमें पितृव्य लगते होनेपर भी उस सम्बन्धके अभिमानको छोड़ कर भगवान्‌की स्तुतिमें जो तत्पर हुवे एतावता यह उनमें प्रकटे भगवद्विषयक ज्ञानका ही प्रमाण है : “अक्रूरे त्रितयं जातं वैकुण्ठे स्थापनाय हि ब्रह्महृदे निमग्नस्य तथा दर्शनम् ईर्यते... माहात्म्यं ज्ञापितन्तु अर्थात् तेन स्तोत्रम् उदीरितं, संस्कारमात्रतः तस्मिन् स्नेहभक्तिः प्रतिष्ठिता” (त.दी.नि.३।१.०।१४६-१४८).

राजसप्रमाणप्रकरणीय षष्ठाध्यायः

‘यहां सबसे पहले अक्रूरके घर पधारना पसन्द न करके जो उदासीनता सी कुछ दिखलायी वह भगवान्‌के वैराग्य गुणकी ख्यापिका है. रंगरेज धोबीको उसके अनुचित कर्मके दण्ड देनेमें तथा दरजी और माली पर प्रसन्न हो कर याचित वर=“अखिलात्मा भगवान्‌में अविचलभक्ति, भगवदभक्तोंके बारेमें सौहार्द तथा सर्वप्राणिओंमें दयाभाव की सिद्धि”का वरदान देनेमें भगवान्‌का वैराग्य गुण प्रकट हुवा है.

राजसप्रमाणप्रकरणीय सप्तमाध्यायः

‘यहां वर्णित सभी लीला यथा कुब्जाको रूपवती बनाना, स्थावर वस्तुरूप धनुषका भङ्ग, जङ्गमरूप धनूरक्षकोंका वध, भक्तोंके दुःखोंका निवारक निजमाहात्म्य प्रकटन ये सभी कुछ भगवान्‌ने धर्मिरूपेण की लीलार्यें है.

इस तरह अपने छह गुणधर्मों तथा स्वरूप से भगवान्‌ने अपना वसुदेवात्मज होना तथा परब्रह्म परमेश्वर होना यादवोंके बीच प्रथित किया एतावता इन सात अध्यायोंका प्रमाणप्रकरण होना उपपन्न होता है. इसके बाद राजस प्रमेयप्रकरणके सात अध्यायोंमें भगवान्‌ने अपना राजस प्रमेयरूपद्वारा यादवोंके प्रेमभावको आसक्तिके भावमें उदात्तीकृत किया.



॥ श्रीगुरुभ्या नमः ॥

॥ श्रीमहादेवस्तुतये नमः ॥

॥ श्रीवासुदेवस्तुतये नमः ॥

॥ श्री आचार्यसंन्यासस्तुतये नमः ॥

श्री भागवत-संन्यासस्तुतये नमः ॥

# श्रीसुबोधिनी

## SRI SUBODHINI

mask". In view of this, the attainment of "NIRODHA" (the state of pure devotion to our Lord) through the Divine Grace of our Lord, who is beyond all the three Gunas (Sattva, Rajas and Tamas) has been explained in the latter 28 chapters.

1. EKH: A new division of chapters is started from this point. Hence the Sri Mahaprabhuji, with a view to remove the confusion of this, has referred to, in that Karika, the words, "beyond the three qualities" (Gunas) to indicate the meaning of the earlier "Tamas" division.

The "Tamasik" devotees have broken the "spiritual discipline". This is necessary to be told and hence the division dealing with the "Tamasik" nature of the people (Vraja) has been described first. After this, the

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीवाक्पतिचरणकमलेभ्यो नमः॥

॥श्री आचार्यचरणकमलेभ्यो नमः॥

श्री भागवतं-दशमस्कन्धं-षट्त्रिंशोऽध्यायः॥

## CHAPTER 36, CANTO 10, SRI BHĀGAVATAM.

गुणातीतस्वरूपेण तामसत्वाद् व्रजस्थिताः ।

निरुद्धास्तत्त्वसङ्ख्यातैरध्यायैरिति वर्णितम् ॥१॥

**KĀRIKA 1 MEANING:** "The people of Vraja were "Tamasik". In view of this, the attainment of "NIRODHA" (total and pure devotion to our Lord) through the Divine form of our Lord, who is beyond all the three Gunas (Satwa, Rajas and Tamas) has been explained in the earlier 28 chapters."

[**LEKH:** A new division of chapters is started from this one. Hence our Shri Mahaprabhuji, with a view to show the continuity of this, has referred to, in this Karika, the words, "beyond the three qualities" (Gunatita) to explain the menaing of the earlier "Tamas" division.

The "Tamasik" devotees have broken the "spiritual principles". This is necessary to be told and hence the division dealing with the "Tamasik" nature (of the people of Vraja) has been described first. After this, the

"Rajasik" division is described. Both of these get joined. Through the division of chapters dealing with "Tamas", the Lord ensured the removal of their "Tamasik" nature, and blessed the people of Vraja, with the "Rajasik" Bhava or nature. Then, after removing their "Rajasik" Bhava, through the division of chapters, dealing with the "Rajasik" Leelas, the Lord made them get rid of their "Rajasik" nature and blessed them with the "Satwika" Bhava, in their minds. Then even this "Satwika" Bhava will be removed by our Lord, and He will make them attain the state of "beyond the three Gunas" (Guna-tīta) and He will confer on them the grace of "liberation" in the 11<sup>th</sup> Canto. This "stagewise progress" has been clearly explained by our Shri Mahaprabhuji in his "Bhagavatārtha Nibandha". That is why, here, the "cause" and the "situation" are explained. Due to the reason of these "Tamasik" devotees, breaking the "rules or the principles" only, this entire "event" of breaking the 28 "spiritual" principles, by the people of Vraja, has been explained in the earlier 28 chapters.]

Our Lord's 4 Divine forms of Vaasudeva, Sankarshana, Pradhyumna and Aniruddha are respectively termed as of "beyond the qualities" or Guna-tīta, Tamasik, Rajasik and Satwika nature. In this, Shri Vaasudeva blessed the Tamasik devotees; Pradhyumna blessed the Rajasik devotees; Aniruddha blessed the Satwik devotees and the Lord, who was present in His Divine form at Vraja, blessed with His Divine form of Shri Vaasudeva, all these Tamasik Vraja devotees, with "NIRODHA" in Himself. This is the purport. In this way, in the 10<sup>th</sup> and the 11<sup>th</sup> Cantos of Sri Bhāgavatam, the Divine Leelas enacted by all these 4 Divine parts (VYOOHA) of our Lord, are described.



प्रद्युम्नरूपो भगवान् वसुदेवहिताय हि ।

रजोलीलां तथा चक्रे राजसानां निरोधकृत् ॥२॥

असम्बद्धाः पूर्वमुक्ताः सम्बद्धा राजसाश्च हि ।

उभयेषां निरोधोतः सर्वान्ते फलितो भवेत् ॥३॥

**KĀRIKAS 2 AND 3 MEANING:** “The stories of those, who did not have any relationship (with the body of our Lord, as His son etc.) have been told in the first instance and the “related” ones (i.e. those who are related to our Lord, as son etc.) are Rajasik by nature. Hence, at the end of everything, it was our Lord’s desire that their “NIRODHA” should be effective. With this view, our Lord with His form of Pradhyumna, blessed the “Rajasik” devotees with “NIRODHA” and for the welfare of Shri Vasudeva, enacted His Divine Leelas, in the same way, by breaking the principles.”

[**LEKH:** “Non-related” refers to the people of Vraja and the “related” refers to our Lord’s son and others. Our Lord used His Divine form of Pradhyumna for conferring welfare to Shri Vasudeva (His father) as Lord Pradhyuma is the Divine form of our Lord, which is connected with one’s body and family.]

तत्त्वसङ्ख्यैरथाध्यायैश्चतुर्धा पूर्ववद्भरिः ।

गुणैः स्वरूपतो लीलां क्रमादेव तथाकरोत् ॥४॥

**KĀRIKA 4 Meaning:** “Then, our Lord, like before, like the 28 spiritual principles, in 28 chapters, enacted His Divine Leelas in 4 ways (Pramāṇa = evidence; Pramēya = goal (our Lord); Sadhana = efforts to reach and attain our Lord; and Phalam = result) consisting of His 6 Divine qualities and the 7<sup>th</sup> “Divine quality” being “Himself” (Dharmi. 6 Dharmas + 1 Dharmi = 7.) In this way, each of the four divisions contain 7 chapters (of our Lord’s Divine Leelas).

बन्धूनां तु सुखं दत्त्वा वंशवृद्धिं चकार ह ।

एतावता निरुद्धास्ते खण्डद्वयमतोत्र हि ॥५॥

**KĀRIKA 5 MEANING:** "Our Lord conferred happiness on His relatives and progressed the family and His clan. This also ensured their own (progeny, family, clan etc.) NIRIODHA. In view of this, the Divine Leela, enacted by our Lord as Pradhyumna has two parts — one half explained in the earlier chapters and the other half explained in the later chapters".

उद्यमो मानतां यातः सप्तभिः स निरूपितः ।

सप्तभिः सुखदानं च विवाहश्चापि सप्तभिः ॥६॥

त्रिविधोऽन्ये फलांशे हि प्रविशन्ति यथा सुताः ।

उषाहरणपर्यन्तमिदं प्रकरणं मतम् ॥७॥

**KĀRIKAS 6 AND 7 MEANING:** There are 7 chapters dealing with "Pramāna" (evidence = proof) which confers "spiritual knowledge" (Jnana). In the 7<sup>th</sup> chapter, our Lord confers "happiness and welfare". Then through 7 chapters, our Lord's Holy wedlock with Rukmani, Sathyabhama and Jambavati are described. All other marriages are described, like those of the marriage of His sons, in the form of "Phalam" or result. This division is described up to the abduction of Usha."

[**LEKH:** Such an "effort", no one else can put. This is described in the "Rājasa Prameya" division. The "efforts" of these "Rajasik" people will lead to the spiritual realization, that our Lord is Shri Krishna i.e. is "Sri Purushottama" only.

The blessing of "happiness and welfare" is the main task of our Lord's Divine form. Hence this conferment of "happiness" (joy — Sukham) is explained in this division

of chapters. The marriages of Rukmani, Sathyabhama and Jambavati are explained in 7 chapters. All these three attained our Lord, through their marriage. Hence, this "marriage" is termed as a "Sāadhan" (spiritual effort) in the "Sādhana" division.

All the other "marriages" are described in the "result or Phalam" division. Hence these are described in the "Rājasa — Phala" division of chapters.]

न कालनियमोन्यत्र सात्त्विके नापि च क्रमः ।

क्रमः पूर्वत्र संसिद्धः सात्त्विका विरला यतः ॥८॥

**KĀRIKA 8 MEANING:** "The "Sātwika" devotees are not controlled by the factor of "time" (Kāla). Neither the previous way of describing the 6 Divine qualities of our Lord along with the Lord Himself, is followed. Because the "Sātwika" devotees are always different."

[**LEKH:** The division dealing with "Sātwika" devotees is explained in 21 chapters. The reason for this can be seen from the stories themselves. The "Sātwika" devotees are not controlled by the factor of "time" (Kāla) — this point has to be specified and proved. "Time" is considered as of 21 kinds, through the totaling of 6 seasons, three worlds and the 12 "suns" (21). Thus this "Sātwika" division of chapters are 21 in number.

As the "Sātwika" devotees are seen as "rare and different", our Lord's 6 Divine qualities have been described in 6 chapters each and towards the end, our Lord Himself (Dharmi) has been described in the last three chapters.]

नारदो द्विविधो ह्यत्र प्रमाणे विनिरूप्यते ।

कर्मज्ञानविभेदेन ह्यक्रूरो भक्तिबोधकः ॥९॥



**KĀRIKA 9 MEANING:** "Sage Nārada has been described in two ways due to the differences in "Karma" (action) and "Jnana" (spiritual knowledge) and Akrura will teach everyone with devotion or Bhakthi. This will be dealt with the division of "Pramāna" (proof = evidence) chapters."

[LEKH: In the 36<sup>th</sup> chapter the Sage Nārada is described as "Karma" oriented (action) and in the 37<sup>th</sup> chapter, the Sage will be described as "Jnana" (spiritual knowledge) oriented. In the 36<sup>th</sup> chapter, Kamsa gets the knowledge, from sage Nārada, that our Lord is Shri Purushottama or Sri Bhagawan Himself! "Our Lord should be called to Mathura, through the "ruse" of the "sacrifice of the bow" (Dhanuryaga). — this type of thought came to the mind of Kamsa, through the advice of sage Nārada and due to this, the sage is considered as the follower of the path of action (Karmamarga). In the next chapter (37<sup>th</sup>) the sage describes the "Divine Leelas" of the Lord, which are yet to be enacted by Him. This shows that the Sage was following the path of "Jnana"!

Akrura gives the blessings of devotion (i.e. makes everyone understand and be aware). Because, except for our Lord, to none else, a person can develop this type of devotion! Hence, our Lord, to whom Akrura is devoted, is our Lord and Bhagawān only. The hearers of this chapter will get the same spiritual realization.

प्रेमार्थबोधिका गोप्यो भगवद्बोधकश्च सः ।

कार्यं च ज्ञापयामास कंसः सम्भृतिबोधकः ॥१०॥

**KĀRIKA 10 MEANING:** "The Gopis awaken the knowledge about our beloved and loving Lord (Premarooopi). On 'seeing their love, everyone realizes, that Lord Shri Krishna is "Bhagawān" Himself. Akrura makes everyone



realize the reality of our Lord's nature as "Bhagawān" — through his prayer, which describes the Lord as "Bhagawān". He brought our Lord Shri Krishna to Mathura from Gokulam. He also told Kamsa regarding our Lord seeing Mathura and about all His other actions. He will also tell Kamsa to be prepared for his own death!

एवं सप्तभिरध्यायैः प्रमाणमिह रूप्यते ।

तत्राद्यः कर्ममार्गस्य ततो भक्त्या विरुद्ध्यते ॥११॥

**KĀRIKA 11 MEANING:** "In this way, in 7 chapters, the division of chapters dealing with "Pramāna" (evidence = proof) has been described. The first chapter deals with the path of "action" (Karma), which is "opposed" to the path of "Bhakthi". Why? Although Kamsa had the knowledge that Shri Krishna was "Bhagawān" Himself, he still gave sorrow and pain to the devotees such as Vasudeva and mother Devaki. Hence, this action of Kamsa, is against Bhakthi and Bhakthas.

साधनं च फलं तस्य त्रयमत्र निरूप्यते ।

लौकिकारिष्टगमने कर्ममार्गः प्रवर्तते ॥१२॥

**KĀRIKA 12 MEANING:** "Our Lord's Divine knowledge, the way to attain our Lord's knowledge and the result thereof — all these three have been described here. The coming of demon Aristarura, makes the Lord take to the path of action."

[LEKH: That our Lord is "Bhagawān" Himself — this knowledge is caused by several factors viz. the coming of demon Aristha to Vraja, his killing etc. are the "efforts" (Sāadhan). Why? Because after this, sage Nārada comes to Kamsa and describes, as to how and why our Lord Krishnā is the Supreme Lord of the Universe "Sri Bhagawān" Himself. As "results" thereof, Kamsa sends

Kesi and Akrura to Vraja, plots the visit of Shri Krishna to Mathura — all these are Kamsa's "efforts" (Sādhana) which leads to the "result" (Phalam) that our Lord is Sri Bhagawān only. Alternatively, the "efforts" made by Kamsa is as a "result" of the "Jnana", that our Lord is "Shri Bhagawān" Himself.]

अतोरिष्टवधो हेतुः सर्ववस्त्वर्थबोधने ।

फलमुद्यम एवात्र कंसस्य व्यग्रभावतः ॥१३॥

**KĀRIKA 13 MEANING:** "Through this, the killing of Arishta is the reason, which opens up the purpose of all these events, and due to the anxiety and worry of Kamsa, the "result" came in the form of his "efforts".

[**LEKH:** Shri Vasudeva took our Lord to Gokulam, immediately after the birth of our Lord. All these steps were taken with a view to kill Kamsa. Sage Nārada told like this to Kamsa.

All the later events were caused through the death of demon Arishta. After sage Nārada's discussion, Kamsa got the idea of inviting our Lord to attend the "sacrifice of the bow" at Mathura (which Kamsa thought was a clever "ruse"). Hence, Nārada's giving this "idea or knowledge" to Kamsa is an "action" of the path of "Karma".

सात्त्विकं तामसं चैव प्रेषयामास राजसः ।

अत्र वध्या राजसा हि प्रसङ्गादपरेपि च ॥१४॥

**KĀRIKA 14 MEANING:** "Kamsa sent Satwik, Rajasik and Tamasik people to Vraja. Of these only the "Rajasik" deserved to be killed. But due to the "situation" others also become "deserving" to be killed."

[**LEKH:** Although only "Rajasik" persons deserved to be killed by our Lord, Kesi who was "Tamasik" also got killed, due to the circumstances.]

त्रयस्त्रिंशे ततोऽध्याये ह्यरिष्टवध उच्यते ।

नारदोक्तिस्तथा कंसमन्त्रणं च रजो महत् ॥१५॥

**KĀRIKA 15 MEANING:** "Due to this reason, in the 36<sup>th</sup> chapter, the killing of demon Arishta is being described. The words of sage Nārada and the "plot" of Kamsa (both of these) are extremely "Rajasik" by nature".

कलाभिः साधिकैराद्यः सार्धाभ्यां वचनं तथा ।

त्रयोविंशतिभिः शिष्टविद्याः प्राकृतिकास्तथा ॥१६॥

**KĀRIKA 16 MEANING:** "In 15 ½ verses the first Divine Leela, in 2 ½ verses, the "words" and in 23 verses, in the same way, the "remaining parts of knowledge of this world" are explained."

अथ तद्वागतो गोष्ठमरिष्टो वृषभासुरः ।

महीं महाककुत्कायः कम्पयन् खुरविक्षताम् ॥१॥

**VERSE 1 Meaning:** "Shri Sukadeva said, "Oh King! at this time, a demon called Arishta, taking the form of a bull came to Vraja, and was seen digging this earth through his hoofs, and this made the earth tremble. On his back was a big huge hump, and the bull itself was very big and huge."

**श्रीसुबोधिनी :** पूर्व च गोपिकादीनां निरोध उपपादितः, अधुनान्येषां निरोधं वक्तुं प्रक्रियान्तरमारभते अथेति, यदैव भगवता निरोधो जात इति ज्ञातवान् तर्ह्येव तदैवारिष्टः समागत इत्यर्थः वृषो हि गोष्ठमायातीति नाश्चर्यं तथाप्ययमरिष्टो वृषभाकृतिरसुरः महीं कम्पयन् समागत इति राजसे सामर्थ्यविशेषो निरूपितः, महान् ककुत् कायश्च यस्य, अदृष्टद्वारा कम्पकत्वाभावायाह खुरविक्षतामिति, खुरैर्विक्षतं यथा भवति तथा वा ॥१॥

**SRI SUBODHINI:** In the division dealing with "Tamas", after describing the "Nirodha" attained by the Gopis and others, now, in these chapters dealing with the

“Rajasa” division, with a view to describe the “Nirodha” attained by others, through the grace of our Lord, the word “Atha” (now) is used, in the beginning of this verse.

When the demon Arishtasura realized, that the Lord had blessed the devotees in Vraja with His pure and total devotion (Nirodha), he came, immediately to Vraja. Coming of a bull inside Vraja will not cause any surprise. But this demon had taken the form of the bull, came there stomping and making the earth tremble! By describing like this, what is conveyed is that, in Rajasik people, there is a special capacity or strength. His “hump” was very big and fat and his body was very huge! He was not only making the earth tremble, with his power, but he was also damaging the earth, in a most cruel way, by digging the earth, with the help of his hard hoofs!

रम्भमाणः खरतरं पदा च विलिखन् महीम् ।

उद्यम्य पुच्छं वप्राणि विषाणाग्रेण चोद्धरन् ॥२॥

**VERSE 2 Meaning:** “He made huge sounds, which could literally break one’s ear-drums; while digging the earth through his feet, he raised his tail and through the sharp ends of his horns, he was seen destroying the walls and banks.”

**श्रीसुबोधिनी :** सार्धाभ्यामागमनं निरूप्यत इति तस्य चेष्टामाह खरतरमत्यन्तं निष्ठुरं यथा भवति तथा रम्भमाणः रम्भणं तज्जातीयमतशब्दः। पदा च एकेन विशेषेण महीं लिखन् चिन्तासमये ह्येवं करोति पश्चात् पुच्छमुद्यम्य मध्ये पशुत्वात् पशुचेष्टां करोतीत्याह, वप्राणि विषाणाग्रेण चोद्धरन्निति, गोकुलनिकटे स्थिताः प्राकारा उभाभ्यां भेदने बलमत्यन्तं न निविष्टं भवतीति एकेनैव शूलवत् प्रविष्टेन उद्धरणं करोति, चकारात् परिवृत्या अपरेण द्वाभ्यां च क्वचित्, अंशतः पृथक्करणमुद्धरणम् ॥२॥

**SRI SUBODHINI:** Through 2 ½ verses, his coming

is being described. Now through 1 ½ verses, his actions are being described. He began to make very cruel and dangerous sound, in a very high pitch. He was seen digging the earth through one of his legs. When an animal is thinking about, seriously, about its next move or action, then only, it begins to dig the earth with its feet! Now, this bull raised its tail and, through the sharp tips of his two horns, began to shatter the walls in Gokulam. He had come in the form of a bull and behaved like an animal now. He used all his strength to uproot the walls and banks, through both of his horns, but as he could not achieve the best results, he now used one horn after another and sometimes, he used both the horns also.

किञ्चित् किञ्चिच्छकृन् मुञ्चन् मूत्रयन् स्तब्धलोचनः ।

यस्य निर्हादितेनाङ्ग निष्ठुरेण गवाँ नृणाम् ॥३॥

पतन्त्यकालतो गर्भाः स्रवन्ति स्म भयेन वै ।

निर्विशन्ति घना यस्य ककुद्घचलशङ्कया ॥४॥

**VERSES 3 and 4 Meaning:** “In between, he was seen passing urine and dung. He was shouting aloud with eyes looking like molten red! Oh king! on hearing his cruel shouting and sound, the cows, Gopis and the cowherds of Vraja became very much afraid. In fact, many pregnant women had instantaneous and untimely abortions! His “hump” was so big that clouds, thinking this hump as a mountain, got deceived and stayed there for some time.”

**श्रीसुबोधिनी :** मत्तस्वभावमाह किञ्चित् किञ्चिच्छकृन् मुञ्चन् गोमयं त्यजन् गोमूत्रं च, स्तब्धलोचनश्च जातः, अनिवृत्तक्रोधत्वज्ञापनाय राजसत्त्वाद् विचारे प्रवृत्तः, न सहसा प्रविष्टः, भगवदिच्छया गोष्ठाधिष्ठातृदेवेन निरुद्धानामनुभावेन च न प्रविष्टः तस्य क्रियया यज् जातं तत् स्पष्टमेवेति

रम्भणस्यैव कार्यमाह यस्य निर्हादितेनिति, निष्ठुरेण अन्तः प्रविश्यापि  
 मारयतीति तेन गवां नृणां च अकालतोपि कालस्य निमित्तत्वाभावेपि  
 गर्भाः पतन्ति स्रवन्ति च भयेन, तृतीये चतुर्थे स्त्रावः, पातः  
 पञ्चमषष्ठयोर्मासयोः, तत्र हेतुर्भयं न तु तस्य नादः मन्त्रारिष्टवददृष्टद्वारा,  
 तथा सति लौकिकोत्कर्षो न स्यादिति तस्य शरीराधिक्यमाह निर्विशन्तीति,  
 यस्य ककुदि पर्वतबुद्ध्या मेघा उपविशन्ति, अनेन देहमत्त्वं व्याख्यातम्  
 ॥३-४॥

**SRI SUBODHINI:** This bull was showing it's prowess and pride, through the discharge of dung and urine. It's eyes were rolling and expressed it's intense anger and also showed, that he was intensely thinking about something seriously (due to his Rajoguna). Due to this, and due to the will and desire of our Lord, coupled with the pure and total devotion (Nirodha) of the Vraja devotees to our Lord and their glory and greatness, this bull could not enter the cowshed at Vraja by himself. He was, however, demolishing through his horns the walls and small banks of the houses and was also seen digging the earth, through his hoofs! Hence his loud noise and the consequences of this high pitched sound are being explained. This sound, which was so dangerous, went inside their hearts through the ears and literally was capable of destroying them. The cows and the Gopis, through their fear, had automatic abortion of their three to four months' old fetuses. Even the 5<sup>th</sup> and 6<sup>th</sup> month old fetuses were washed out, through the fear generated by this sound. Due to fear only this "untimely" abortions were taking place. The "loud sound" made by this bull was not like the trouble and pain perpetrated through "chanting of Manthras" (black magic chanting, which are aimed at giving sorrow and pain). As this, bull was so huge and mighty, that the clouds, misunderstanding the

“hump” of this bull as a mountain peak, stayed there for a while, getting deceived! This sort of statement is made to indicate the vast and huge body of this bull!”

तं तीक्ष्ण शृङ्गमुद्रीक्ष्य गोप्यो गोपाश्च तत्रसुः ।

पशवो दुद्रुवुर्भीता राजन् सन्त्यज्य गोकुलम् ॥५॥

**VERSE 5 Meaning:** “On seeing the coming of this bull, with his raised big horns, the Gopas and the Gopis got up with great fear. All the cattle also broke away from their moorings and began to run hither and thither in Vraja.”

**श्रीसुबोधिनी :** एवं तस्य शरीरक्रियाशब्दानामन्तःकरणस्य च क्रौर्यं निरूप्य ततो यज् जातं तदाह तं तीक्ष्णशृङ्गमिति, तीक्ष्णे शृङ्गे यस्य, ऊर्ध्वं दृष्ट्वा अत्युच्चैरिति उद्रीक्षणात् गोपा गोप्यः पशवश्च तत्रसुः, निरुद्ध इति कदाचिद् देहाभिमानाभावात् भयं न भविष्यतीत्याशङ्क्य निरूपितम्, पशुषु विशेषमाह, भीताः सन्तो दुद्रुवुरिति, सावधानार्थं सम्बोधनम्, गोकुल सन्त्यज्येति पुनरागमनापेक्षा त्यक्तेति भावः ॥५॥

**SRI SUBODHINI:** In this manner, after describing this demons body, his intentions, his sound and his cruel nature, this verse explains, as to what happened due to all this at Vraja. He had raised his two sharp horns very high and on seeing this demon, the Gopas, Gopis and the animals got very much afraid and anxious.

These people had attained pure and total Bhakthi (Nirodha) to our Lord. As they had lost the “me and meum” (i.e. their attachment) to their bodies, did they not get fear at all? Raising a doubt like this, it is explained that they did get fear. The cattle also got very much afraid that, they broke all the ropes (moorings), with which they were tied up! They ran away from Gokulam in such a way, that once and for all, they had given up all their hopes and



desires of ever returning to Vraja! With a view to alert the king, in the verse, the king has been hailed as "Oh! King! by Shri Sukadeva.

कृष्ण कृष्णेति ते सर्वे गोविन्दं शरणं ययुः ।

भगवानपि तद्वीक्ष्य गोकुलं भयविह्वलम् ॥६॥

मा भैष्टेति गिराश्वास्य वृषासुरमुपाह्वयत् ।

गोपालैः पशुभिर्मन्द त्रासितैः किमसत्तम ॥७॥

**VERSES 6 and 7 Meaning:** "The people of Vraja now spoke. "Hey! Shri Krishna! Hey! Greatest of all Yogis! Please save us from this demon, who has come in the form of this bull!" Telling like this, they came and surrendered to Bhagawān Govinda! Our Lord Shri Krishna, on seeing all the Gopas, Gopis and the cattle, out of fear, running hither and thither, with a view to save their lives, spoke His words of comfort and protection. "Do not fear! Do not fear!" Then the Lord, challenging this demon told him, "Hey! Coward! Cruel demon! Why are you acting like this, causing fear in the minds of the Gopas and the animals, without any reason?

**श्रीसुबोधिनी :** तदा सर्वभयेषु भगवान् शरणमिति ज्ञात्वा ते सर्वे कृष्ण कृष्णेति शरणं गताः, स तस्य स्वाभाविको हृदि स्थितो धर्मः, यो महाभये मुखान् निःसरति, व्रजस्थानां पुनः कृष्ण एव निविष्ट इति कृष्ण कृष्णेत्येवाहुः, किञ्च गोविन्दो यः स्वेन्द्र इति न केवल तेषां वचनं किन्तु भगवानपि तन्निरीक्ष्य वृषासुरमुपाह्वयदिति सम्बन्ध, भयेन विह्वलमिति, मा भैष्टेत्यादौ गोकुलमाश्वास्य मनसा तद्वधं प्रतिज्ञाय पश्चादुपाह्वयत् न तु समाधानार्थं, वृष इति दैत्यांशाः सर्व एव वध्याः यथा ब्रह्मणः पौत्रादयः तथा वृषादयोपि, देवांशानामेव वधे दोष इति धर्ममर्यादा तदाह वृषासुरमिति, असुरा वध्या एव रोगमलप्रायाः, राजसत्त्वादादौ वचनमाह गोपालैरिति, गोपालाः पशवश्चाल्पसत्त्वाः सजातीयास्तत्पालकाश्च, न हि महान् अल्पैः



सह युध्यति सजातीयैर्वा अत एव विचाराभावान् मन्देति सम्बोधनम्, मारयितुं त्वयैव न शक्यते तथा सति शत्रुपक्षापकर्षोपि भवेत् केवलं त्रासितैः किं कार्यं, अत एव वृथैव सद्भयजनको मारणीय इति ज्ञापयितुं सम्बोधयति असत्तमेति, क्रियया दुष्टोऽसन् अन्तःकरणेनासत्तमः स्वरूपतोऽपि क्रूरस्तथा ॥६-७॥

**SRI SUBODHINI:** "Our Lord is the only saviour and protector from all fear" — understanding like this, all the Gopas and others called to our Lord for help. "Hey Krishna! Hey Krishna!" and surrendered to Him. Giving safety and protection to His devotees is the natural "Swabhāva" (own attitude) of our Lord (as an inherent quality of His heart) — This quality gets expressed out of His face, when He sees utmost and extreme danger to His devotees. Our Lord is the only "saviour" for all these people of Vraja, from all types of dangers. Hence, all of them called out to our Lord, in great distress, "Hey Krishna! Hey Krishna!" And surrendered to our Lord Govinda. On hearing these sorrowing words of the people of Vraja, and also on seeing the demon by Himself, the Lord comforted and assured the people of Vraja by telling them, "Do not be afraid". The Lord promised, in His own mind, the destruction of this demon (bull), and challenged him for a fight! This bull was indeed a demon and "deserved" to be destroyed, like the Lord destroyed, earlier Hiranyakasipu, the grandson of Lord Brahma. There is "blemish" only in killing those, who are of the "celestials" (DEVĀMSA) and no "blemish or sin" attaches to the one, who destroys those, who are of the "demoniac or Asurik" descent! Neither this action will violate the established tradition. The Lord decided to destroy this scourge of the people of Vraja, who was cruel and deserved to be killed.

This is our Lord's "Rājasa" Leela. Hence, before killing the demon, the Lord spoke to him. "These Gopas and the animals, when compared to you, are helpless and feeble. These animals are of your kind and species only. The Gopas are only protecting the animals. Strong and capable persons do not threaten or fight with one's own kith and kin or weak persons. You are unable to think like this intelligently, as you are a foolish person. Even if you were able to kill all these people and animals, then you would get the "sin" of killing weak and innocent beings. Even by making these people get fear for you will not be right. Hence, he who threatens or terrifies noble and good beings/persons, is deserving or liable to be destroyed. That is why, in the verse the word "very bad" (extremely cruel) — ASATHAMA — is used by way of "addressing" of this demon, by our Lord. A person who does cruel, wrong and bad actions is called with this word.

बलदर्पहाहं दुष्टानां त्वद्विधानां दुरात्मनाम् ।

इत्यास्फोट्याच्युतोरिष्टं तलशब्देन कोपयन् ॥८॥

**VERSE 8 Meaning:** "I am standing here with a view to shatter the pride and ego of the strength and power of the bad and cruel persons, like you. Come here" — saying like this, our Lord, raised a challenging sound, through his palms (clapping derisively) and made this demon more angry and inspired to fight."

**श्रीसुबोधिनी :** ननु दुष्टानां कार्यमेवमेवेति चेत् तत्राह बलदर्पहाहमिति, बलं तज्जनितं दर्पं च हन्तीति तथा, बहुलं छन्दसीति ब्रह्मभूणवृत्रेष्वेवोपपदेषु न नियमः, अहमित्यात्मानं प्रदर्श्याह स्वपौरुषं ख्यापयन्निव दुष्टानामेवाहं सामान्प्रतो दर्पहा, तत्रापि त्वद्विधानामुद्वेजकानां दुरात्मनामित्यन्तः-करणदोषयुक्तानां क्रियया अन्तःकरणेन स्वरूपतश्च दुष्टा वध्या एवेति, एवमुक्त्वा आस्फोट्य बाहुस्फोटनं मल्लवत् कृत्वा आस्फोटनतलशब्देनैव

तं कोपयन् हीनोसि त्वमिति ज्ञापनेन कोपं जनयन् अच्युतत्वात् स्वयं निर्भयः ॥८॥

**SRI SUBODHINI:** Usually the “bad and cruel” persons tend to give trouble and sorrow to noble and good persons (saints). Thus, the demon was also doing the same acts of cruelty to the people of Vraja and to the cattle. Our Lord Shri Krishna, exhibiting His Divine nature of protecting His devotees, spoke, “I always shatter the strength and also the ego and pride of the bad and cruel persons, in their strength and power. You are giving trouble to all these innocent beings. You are bad in your body, action and in your mind. Hence you deserve to be “totally destroyed”. After saying like this, the fearless Lord Achyuta, joined His palms and made a challenging noise, like wrestlers and after showing him (the demon) to be petty and small, made him more angry and upset.

सख्युरंसे भुजाभोगं प्रसार्यावस्थितो हरिः ।

सोप्येवं कोपितोरिष्टः खुरेणावनिमुल्लिखन् ।

उद्यत्पुच्छभ्रमन्मेघः क्रुद्धः कृष्णमुपाद्रवत् ॥९॥

**VERSES 8 ½ and 9 Meaning:** “Our Lord was now standing, with one of His hands placed on the shoulder of His friend. Made angry and upset, in this derisive way by our Lord, this demon (bull) began to dig the earth more violently, raised his tail, encircling the clouds, and charged at our Lord with extreme anger.”

**श्रीसुबोधिनी :** अवगणनया लीलां कृतवानित्याह सख्युरंसे इति, भुजाभागं महान्तं भुजं प्रसार्यावस्थितो जातः, एव करणे हेतुमाह हरिरिति, यथा सोप्येष्टो लीलासहितं भगवन्तं पश्यन् अन्ते तमेव ध्यायन् मुक्तो भवति, तस्यापि वृत्तान्तमाह सोपीति, एवमाक्षेपैः कोपितः स्वभावतोप्येष्टरूपः

खुरेण अर्वाणि भूमिमुल्लिखन् पूर्ववन् मारणप्रकारं विचारयन् पश्चादुद्यत्पुच्छो  
भूत्वा तेनोर्ध्वपुच्छेन भ्रमन्तो मेघा यस्य पुच्छाघातेन मेघा इतस्ततो विक्षिप्ताः,  
ततः क्रुद्धः सन् अयुक्तं करोतीति ज्ञापयितु कृष्णं सदानन्दमुप  
समीपपर्यन्तमाद्रवत् ॥९॥

**SRI SUBODHINI:** Treating him as of no "consequence and petty", our Lord began to play His games. In fact, without any fear and ignoring this raging bull, our Lord put His hands on the shoulder of one of His Gopa friends — as our Lord is Sri Hari, who "steals away" the lives of the bad and cruel sinners. He also blesses them with "liberation". Such a compassionate Lord will confer liberation on this demon also, when his end will come through the hands of our Lord, and he will have "Darsan" of our Lord's Divine form, and he will attain "liberation", through contemplating and meditating on the form of our Lord!

This "ignoring" upset the bull and made him more angry. He was demon Arishta by birth, and now, began to dig violently the earth, as if he was thinking of attacking our Lord, in his mind. He raised his tail very high and dispersed the clouds in the sky (his tail was so long and high) hither and thither, and charged against our Lord, who is the "symbol of eternal and everlasting bliss" (Sadaanandaghan). His anger made him commit this sinful and highly inappropriate action!

अग्रन्यस्तविषाणाग्रः स्तब्धासृगलोचनोच्युतम् ।

कटाक्षिप्याद्रवत् तूर्णमिन्द्रमुक्तोशनिर्यथा ॥१०॥

**VERSE 10 Meaning:** "He now put his sharp horns in the front, with reddish and fiery eyes showing extreme fury, seeing the Lord through the corner of his evil eyes, charged against our Lord, with the force resembling the weapon Vajra of Indra."

**श्रीसुबोधिनी** : आद्रवणो प्रकारमाह अग्रन्यस्तेति, अग्रे प्रथमतो न्यस्ते स्थापिते विषाणाग्रे येन, स्तब्धे असृग्वर्णो लोचने यस्य, बहिरन्तर्मारणसाधनपरिग्रह उक्तः, तयोरसाधनत्वसूचनायाह अच्युतमिति, आदौ दृष्टिवेधार्थं कटाक्षीकृत्य वस्तुतस्तु कटाक्षेनापि भगवान् न विद्धः तथापि अकटाक्षमपि कटाक्षीकृत्य तूर्णमाद्रवत्, अविचारेण समागमने दृष्टान्तमाह इन्द्रमुक्त इति, यथा पर्वतपक्षछेदने दुष्टानामेव छेदनार्थं प्रवृत्तः, अन्यत्रापि गतः, एवं अयं भगवत्समीपमप्यागतः, अत्रैव वा अविचारदशायामिन्द्रेण मुक्तः नमुचिप्रस्तावे वा ॥१०॥

**SRI SUBODHINI:** This bull kept the sharp tips of his horn in the front, curved his eyes, reddish with extreme anger, contemplating to kill our Lord, in his mind but all his efforts on our Lord became futile and unsuccessful. He had, in the first instance, raised his eyebrows and gave a "blow" with his eyes! When he could not terrify our Lord, with his "gaze", he now aimed his horn at the eyes of our Lord and charged against Him, in great fury. Without thinking properly, he had attacked our Lord. But all this became futile and this is described, here, in this verse, through an example. The bull's "futile" charge has been compared to the failure of Indra's "Vajra" weapon against the demon Namoochi! Although this "Vajra" weapon was very successful in cutting the "wings" of the mountains, who having got the power to "fly" were, indeed, giving extreme sorrow and unhappiness to everyone. This "Vajra" weapon was also used by Indra to kill the demon Vrithrasura. It was also used successfully on many other situations by Indra. But it failed in its mission against the demon Namoochi, as it was used, without any thinking and purpose. In the same way, the "attack" of this demon on our Lord also became futile and wasteful.

गृहीत्वा शृङ्गयोस्तं वै अष्टादशपदानि सः ।

प्रत्यपोवाह भगवान् गजः प्रतिगजं यथा ॥११॥

**VERSE 11 Meaning:** Like an enraged elephant, pushes backwards the attacking elephant, with it's strength, in the same way, our Lord Shri Krishna, caught hold of the horns of this bull, pushed this bull forcibly eighteen steps, to its rear."

**श्रीसुबोधिनी :** तदा भगवता यत् कृतं तदाह गृहीत्वेति, लोकेतिसाहसं शृङ्गयोरेव धृत्वा त प्रसिद्धमरिष्टं वै निश्चयेन, अष्टोदशविद्यास्थानेषु वृषो न वध्यत इति पश्चाद्भागे अष्टादशपदानि प्रत्यपोवाह यथा महान् छागं नयति तथा करणे सामर्थ्यं भगवानिति ज्ञाने च, ननु भगवांश्चेत् स्वबलं प्रदर्शितवान् तथा कथं पुनरागत इत्याशङ्क्य विशेषतो न ज्ञापितवानिति वक्तुं दृष्टान्तमाह गजः प्रतिगजं यथेति, तद्बलापेक्षया अल्पमेवाधिकं बलं प्रकटितवानित्यर्थः ॥११॥

**SRI SUBODHINI:** When this demon, with a view to cause danger to our Lord charged against Him. Our Lord, caught hold of his horns, with His hands, and pushed him, backwards by eighteen steps! Usually we see in this world, that the animals with the horns like the buffaloes and others, have their strength in their "horns" only and such type of animals cannot be killed "at 18 different places". This "knowledge" and "capacity", our Lord had with Him. Our Lord, like a very strong noble person, would be, very easily, able to push back a goat, in the same way, pushed this demon, "18 steps" behind. Due to our Lord's "full knowledge" (total wisdom) only, the Lord was aware that the demons and these types of animals cannot be killed at "18 knowledge-centres" (VIDHYAASTHANAM). The Lord had this "knowledge", and also He knew that these "horned" animals have their power "centred" in their "horns" only. Hence, the Lord

caught hold of his horns, and very easily pushed him backwards – thus showing His “total” power!

**DOUBT:** How was this bull able to come back again to face our Lord, if our Lord had used His “power” to push back this bull? Answering this, our Shri Mahaprabhuji gives the example, citing this verse, of an elephant pushing back another “weaker” elephant through pushing with force and strength! In the same way, our Lord also did not use His entire strength to push back this bull. He slightly pushed him, using that much power only, a little more than the power of the bull, which is necessary to push back this bull! If the Lord had used His full power, then the bull would not have been able to come back to our Lord.

**सोपि विद्धो भगवता पुनरुत्थाय सत्वरः ।**

**आपतत् स्वन्नसर्वाङ्गो निःश्वसन् क्रोधमूर्च्छितः ॥१२॥**

**VERSE 12 Meaning:** “Our Lord had pushed this bull away. But the bull, gathering himself came back charging! His body was perspiring profusely and even then, he was seen taking long breaths, and came charging with extreme anger.”

**श्रीसुबोधिनी :** न केवलं भगवता नीत एव तावदूरं किन्तु भूमौ त्यागसमये निक्षिप्तः, तादृशोऽपि पुनरागत इत्याह सोपीति, महतो भूमौ पतितस्य गात्रभङ्गसम्भवात् कथमागत इत्याशङ्क्य भगवता विद्ध इति, तथैव विद्धः यथा पुनः आयाति, यतोयं वध्य एव, अतः पुनरुत्थाय पूर्वापेक्षयापि सत्वरः आपतत् आगत एव भगवत्समीपं, अधुनायं मारणीय इति ज्ञापयितुं विशेषणद्वयमाह स्वन्नानि सर्वाङ्गानि यस्य, अनेन देहाभावाथ मारणपर्यन्तं तेनैव प्रयत्नः कृत इति मारितो वा मारयित्वा वा निवर्तते नान्यथेति ज्ञापितं क्रोधेन मूर्च्छित इत्यन्तःकरणप्रवृत्तिरनिवर्त्या निरूपिता ॥१२॥



**SRI SUBODHINI:** Our Lord had not only, earlier, pushed him backwards, but had pushed him down on to the ground, at the time of releasing him, from His hold! But this bull, got up, gathering his strength and came back. This is described in this verse. Our Lord had only gently pushed him, which did not lead to any injury of any of the parts of his huge body. Due to this, he was able to revive himself and like before, with added fury, he came charging to our Lord, with greater force! Why? His death was coming very near to him and this prompted him to do all actions necessary, which will lead him to death! His entire body was perspiring profusely. From his intense anger, it was clear, that he had determined either to die or to kill! The purport of this is, that the bad and cruel nature and the resultant actions of a bad person, never change even at the point of death or at the time of death!

तमापतन्तं स निगृह्य शृङ्गयोः पदा-

समाक्रम्य निपात्य भूतले।

निष्पीडयामास यथार्द्रमम्बरं कृत्वा-

विषाणेन जघान सोपतत् ॥१३॥

**VERSE 13 Meaning:** "Then, our Lord Shri Krishna, caught hold of his two horns and pushed the bull on to the ground. He then pressed his body on to the ground, with His feet and like it is done for the wet clothes (by the washermen), He dashed this bull on the ground! He uprooted his horns and killed him, through the "beating" of his horns only."

**श्रीसुबोधिनी :** तदा भगवता मारित इत्याह तमापतन्तमिति, उपरि पतन्तमरिष्टं शृङ्गयोर्धृत्वा तस्य बलं निगृह्य यथा बलक्षीणो भवति तथा कृत्वा पश्चाद् भूमौ पातयित्वा पादेनाक्रम्य यथा यज्ञे पशुनिष्पीडयते तथा निष्पीडयामास, तथा क्षताभावेऽपि रोमकूपद्वारा रुधिरं निःसारितवानित्यर्थे



दृष्टान्तमाह यथाद्रुमम्बरमिति, तदपि हस्तेन निष्पीडितमम्बरं न सर्वं जलं विमुञ्चति यथा रजकादिभिः काष्ठखण्डैर्निष्पीडितं तदाह विषाणेन कृत्वेति, विपरीतनिर्देशः अग्रिमसम्बन्धार्थः; विषाणेन च तं जघान, येनैव मारणार्थं स प्रवृत्तः तेनैव स मारित इति, 'ये यथा मां प्रपद्यन्त' इत्यर्थ उक्तो भवति, विषाणद्वयमेकं वा तदुदरे निवेशितवानित्यर्थः, ततः स अपतत् पुनरुत्थान प्रयत्नं न कृतवानित्यर्थः ॥१३॥

**SRI SUBODHINI:** Through this verse, the "killing" of this demon is described. This demon wanted to fall on our Lord and press Him down to the ground. But our Lord caught hold of his horns, made him weak and neutralized his strength. The Lord in turn made him fall on the ground, and like an animal in an sacrifice, pressed him down, with His feet and dashed him on the ground. But this demon's feet and hands were not injured and they remained as before! But blood was flowing through his hair-points, in such a way, like water getting out of the clothes, while washing by a washerman, through his thick stick! (Not spoiling the clothes, but water with dirt coming out.) Now, the Lord uprooted the bull's horns — which he had used to attack our Lord — and He thrust either one or both the horns into the stomach of this bull. With this assault, the demon fell down and was not able to get up any more. He had come to attack our Lord, with his "horns" and the Lord, in turn, killed him through his own "horns" only! The Lord seems to prove His promising words in the Gita that, "He responds to his devotee in the same way as the devotee desires" (YE YETHAM..AHAM).

असृग् वमन् मूत्रशकृत समुत्सृजन्-

क्षिपंश्च पादाननवस्थितेक्षणः ।

जगाम कृच्छ्रं निर्ऋतेरथ क्षयं पुष्पैः-

किरन्तो हरिमीडिरे सुराः ॥१४॥

**VERSE 14 Meaning:** "The eyes of this demon Aristhasura came out! Blood began to ooze out of his mouth; he released urine and dung at the same time; he began to dash his legs on the ground and with great difficulty died (attained the world of Lord Yama). The celestial gods, showered flowers from the heavens, on our Lord and began to do our Lord's "praise".

**श्रीसुबोधिनी :** अन्तस्तु प्राणोद्गमनरूपः प्रयत्नो जात इत्याह असृग् वमन्निति, मुखद्वारा असृक्, मूत्रं मध्ये, शकृद् अन्ते, एवं सर्वतः सर्वं निःसृतमिति महान् प्रयत्नो मरणात्मकः सूचितः, गच्छतः प्राणस्य चेष्टामाह क्षिपंश्च पादानिति, न अवस्थिते ईक्षणे यस्य नेत्रे विपरीते जाते, अनेन नेत्रद्वारा प्राणगमनमिति निरूपितम्, प्रथमतः कृच्छ्रं मुच्छ्रां जगाम, ततो न पुनरावृत्तः किन्तु अथ निःर्हतेः क्षयं मृत्युमेव जगाम, अथवा प्रथमतो निःर्हतेः क्षयम्, अथ तदनन्तरं क्षयं स्वस्थानमाश्रयभूतं जगाम, मुक्तिप्रकरणे गणितत्वात् वृषभवधः आकृतिसाम्यादयुक्त इव भविष्यतीत्याशङ्क्य देवानुमोदनेन तद्युक्तमिति समर्थयति पुष्पैः किरन्त इति, पुष्पवृष्टिं कृत्वा स्तोत्रमपि कृतवन्तः यतः स्वदुःखं दूरीकृतवान्, तदर्थपरिज्ञानाय सुरा इति ॥१४॥

**SRI SUBODHINI:** In this verse, the way this demon died is being described. At the time of his death, blood was oozing out of his mouth; in between he was releasing urine and at the end, he released dung also! He was thus showing the signs of his impending death, with much effort i.e. he was dying with great pain and difficulty. He was dashing his feet on the ground and on his own body. His eyes had popped out and were steady and showed that his life-force had ebbed out through them only. He did not become unconscious in the first instance. He died and went to the world of Lord Yama. Alternatively, after going to the world of Yama, he attained "liberation" (as he was killed by the hands of our Lord).

From the point of view of the scriptures, to kill a “bull” is considered as inappropriate. But, his death was necessary and indeed, welcomed by, even the celestial gods, that they showered flowers on our Lord, from the heavens and also “praised” Him. By killing this demon, our Lord had destroyed the sorrow and pain of the celestial deities and celestials and also of the people of Vraja. “Saintly people become happy at the death of evil persons” — as per this saying, everyone, now, became happy at the death of this demon. As they were celestials, they knew very well, that this demon Arishta was sent by Kamsa, in the form of this bull, with a view to create sorrow at Vraja and he was only in form a “bull” but he was really a cruel demon.

एवं ककुद्मनिं हत्वा स्तूयमानः स्वजातिभिः ।

विवेश गोष्ठं सबलो गोपीनां नयनोत्सवः ॥१५॥

**VERSE 15 Meaning:** “In this way, after killing this demon in the form of a bull, the Lord along with Shri Balarama, came back to Vraja, listening to the praise sung by His Gopa friends — the Lord, who gave immense bliss to the eyes of the Gopis!”

**श्रीसुबोधिनी :** उपसंहरति एवमिति, सजातीया अपि कठिना इति स्वजातिभिरपि गोपैः स्तूयमानः, अत एव जातिपदम्, ततो गोष्ठशत्रुं हत्वा गोष्ठं प्रविवेश, सबलो बलभद्रसहितोपि जातः, प्रमाणसहितत्वात् तस्य गोष्ठे प्रवेशस्य कारणं गोपीनां नयनोत्सवरूप इति, अनेन निरोधस्य सिद्धत्वात् नातः परं सम्बन्ध इति सूचितम् ॥१५॥

**SRI SUBODHINI:** This particular Divine Leela of our Lord is being concluded through this verse. There is an unwritten practice in this world, that people of the same caste do not praise their own kith and kin or those

who belong to their own caste, and who have noble and great qualities or achievements to their credit. They are very hard and envious usually. But on the destruction of this demon Arishta, the Gopas, who belonged to the same "caste" as our Lord Shri Krishna, began to do the "praise" of our Lord.

Our Lord came to Vraja, along with the "witness" Shri Balarama, after killing the enemy of all the cattle of Vraja. On getting the "Darsan" of our Lord Shri Krishna, the Vraja devotees, especially the Gopis, got immense bliss like "in a festival" and also intense love for our Lord. They had attained true NIRODHA and the state of seeing Him everywhere and everything as our Lord" (SARVATMABHĀVA). After this experience, there was no other type of experience or relationship necessary for them, with our Lord as NIRODHA is the highest loving "bond" of a devotee, with our Lord.

अरिष्टे निहते दैत्ये कृष्णेनाद्भुतकर्मणा ।

कंसायाथाह भगवान् नारदो देवदर्शनः ॥१६॥

**VERSE 16 Meaning:** "When the Lord, who does wonderful Divine Leelas,, killed and sent Arishtasura to the abode of Yama, sage Nārada, who has the "Divine vision" (of knowing the Lord's mind and promptings), on the prompting made by the desire of our Lord, went and spoke to Kamsa."

**श्रीसुबोधिनी :** एवं हेतुभूते अरिष्टवधे जाते तत्फलं अग्रे निरूपयिष्यन् प्रथमं कार्यमाह सार्धाभ्यां गोष्ठे अरिष्टे निहते नातः परं गोष्ठे कार्यमस्ति सर्वमेव दुःखमेतन्मूलकमिति, ननु सदानन्दोप्यपेक्षित इत्याशङ्क्याह कृष्णेनेति, साधनत्वमापन्नः सदानन्द एवेति न तदर्थमन्यत्कार्यम्, अद्भुतकर्मणेति, भगवता अरिष्टो न हतः किन्तु गोकुले स्थापितः यत तत्प्रभृति गोकुले दुःखमेवेति विपरीतक्रियैव अद्भुतकर्मता, तदा भगवानागमिष्यतीति ज्ञात्वा

रथादिप्रेषणार्थं नारद उपायं कृतवानित्याह कंसायाथाहेति, अथ तदनन्तरमेव यदैव भगवान् गन्तुमियेष तदैव देववद् दर्शनं यस्येति भगवत इव तस्य ज्ञानं निरूपितम्, लोकविरुद्धस्यापि करणे दोषाभावाय देववद् वा आराधितप्रत्यक्षे यथेष्टं भवति तथा नारदस्य दर्शनेन सर्वेष्टं जातमिति ज्ञापितम्, अथवा यो देवः पूर्वमाह 'अस्यास्त्वामष्टमो गर्भ' इति तस्मिन् दृष्टे यथा भवति सर्वसन्देहनिवृत्तिः तथा नारदे दृष्टे जातेति ॥१६॥

**SRI SUBODHINI:** After describing the killing of Arishtasura, in the next 2 ½ verses, the situation, as it developed after this event has been described, starting from this verse. The root cause of all the sorrow for Vraja was caused by this demon Arishta only. Hence, after destroying him, there was nothing more to be done by our Lord at Vraja, by way of a duty. Our Lord is known to enact wonderful Divine Leelas. As per the definition of His Holy name of "Shri Krishna" — that He is the symbol of eternal bliss — Sadaanandaroopa — the killing of Arishtasura also was an expression of this Divine form of "bliss" of our Lord. Due to this, there was no other work remaining to be done by the Lord, at Vraja, with a view to make everyone attain His "eternal bliss" (Sadaananda). It appears that our Lord, after "killing" Arishta, allowed him to remain in Vraja only, after He left Himself, for Mathura! Why? Because after our Lord left Vraja, Vraja was always immersed in sorrow ("Arishta" means "sorrow"). Hence, in this way, ensuring "Arishta" (sorrow) after the killing of "Arishta" (the demon) is part of our Lord's "wonderful" Divine Leelas! This is indeed an "opposite" action (i.e. VIPARĪTAKRIYA) of our Lord and He is well known to enact such "wonderful" actions also!

When our Lord contemplated to go to Mathura, with a view to destroy Kamsa and others, at that time our Lord

will come to Mathura — knowing like this, the sage Nārada went to Kamsa and made plans to send a chariot for our Lord to be brought to Mathura, through Kamsa. Thus, knowing our Lord's desire to come to Mathura, (that is why the sage Nārada is called as "DEVADARSANA" i.e. He who sees far with his "Divine vision") and the sage is compared as being equivalent to our Lord Himself.) There is also another meaning for this word. That for the purpose of killing Kamsa, Nārada inspires Kamsa only to send a chariot to Vraja to bring our Lord to Mathura. Although this is considered as an inappropriate act, there was no "blemish" attached to this action. Why? Like the desires of the devotee get fulfilled on the actual Darsan of the Lord, whom he worships, in the same way, on having the Darsan of the sage Nārada, everyone's desires got fulfilled. The third meaning of this word "DEVA DARSAN" is that Kamsa got the Darsan of the eighth child of mother Devaki, who will be the cause for his death, and everyone gets their doubts removed due to this "Darsan" of the Lord, when He visits Mathura. In the same way, on having the Darsan of the sage Nārada, everyone got their doubts removed.

यशोदायाः सुतां कन्यां देवक्याः कृष्णमेव च ।

रामं च रोहिणीपुत्रं वसुदेवेन बिभ्यता ॥

न्यस्तौ स्वमित्रे नन्दे वै याभ्यां ते पुरुषा हताः ॥१७॥

**VERSES 16 ½ and 17 Meaning:** "(Sage Nārada told Kamsa)" A daughter was not born of mother Devaki, as her eighth child and this "daughter" was born of mother Yasodha only. Shri Krishna is the son of Devaki and Shri Balarama is the son of Rohini. Vasudeva, being afraid of you, had gone and kept his son, at the house

of Nandagopa. It is He (this child), who had killed the various demons — followers of yours' all this time."

**श्रीसुबोधिनी :** नारदस्य वाक्यान्याह यशोदायाः सुतामिति, दैवमप्यनृतं वदतीति तस्य या विपरीतबुद्धि सा प्रथमतः अपोह्यते कन्या न देवक्याः नापि यशोदायाः पुत्रः, किन्तु यशोदायाः कन्या देवक्यास्तु पुत्रः सर्वत्राहेति सम्बन्धः, यशोदायाः सुतामाह कन्यां, कृष्णं तु देवक्याः पुत्रमाहेति रामं च देवक्याः पुत्र रोहिणीपुत्रमपि, एवकारस्तद्व्यावृत्त्यर्थः, यथा देवक्या रोहिण्याश्च रामः पुत्रः एवमेव देवक्याः यशोदायाः पुत्रो न भवतीति कथमेवं व्यत्यासो जात इति चेत् तत्राह, वसुदेवेन बिभ्यता न्यस्तौ स्वमित्रे नन्द इति, एतावत्यर्थे नारदोपि न जानाति यथा नन्दोपि न जानाति तथा भगवांस्तत्र निष्ठतीति परमार्थतो वा न्यासः मित्रपदं ज्ञात्वाप्यन्यथा न करिष्यतीति ज्ञापनार्थं, वै निश्चयेन याभ्यां कृष्णरामाभ्यां, ते पुरुषाः सर्व एव प्रलम्बादयो हता इति, अन्यथा नान्यो मारयितुं शक्नुयात्, एतावदुक्त्वा तूष्णीं तत्रैव स्थितः ॥१७॥

**SRI SUBODHINI:** The words of the sage Nārada are being described through this verse. Firstly the sage told, "this daughter (whom Kamsa had flung on the stone and who escaped in the sky) is not of Devaki and the son is not Yasodha's either! With these words, Kamsa's misunderstanding that "even gods do tell an untruth", is removed as the truth got dawned on him (i.e Kamsa now understood that the "Gods" did not speak any untruth). Sage Nārada now told Kamsa, that the daughter was Yasodha's and the son was Devaki's. In the same way Shri Balarama was told as the son of Shri Vasudeva and Rohini. Like Shri Balarama, our Lord Shri Krishna is the son of Shri Vasudeva and Devaki, but the Lord is not the son of mother Yasodha. Both these boys have been living in Gokulam due to the fear of you, Oh! Kamsa!; Vasudeva took away the child to Gokulam, no sooner the Lord was born, and kept Him there at Nanda's home. But both sage



Nārada and Nandagopa knew, that this child was our Lord Himself. In this world, like a good friend keeps the secrets of his good friends and do not make them public, in the same way, Nandagopa also, who is a very good friend of Vasudeva, on realizing the real Divine nature of our Lord, kept it as a secret and did not tell anyone. "That Nandagopa will not make this secret public", with this in view, in the verse, the word "MITRA" (friend) is used. "The Lord (Bhagawān) Shri Krishna and Shri Balarama, have killed all the demons like Pralambha and others, whom no one else can kill!" After telling all this, sage Nārada kept quiet and sat there near Kamsa.

निशम्य तद्भोजपतिः कोपात् प्रचलितेन्द्रियः ।

निशातमसिमादत्त वसुदेवजिघांसया ॥१८॥

**VERSE 18 Meaning:** "After hearing this information from the sage Nārada, Kamsa got very wild with intense anger and got up! He pulled out a sharp sword then and there, and got ready to kill Vasudeva, who was seated in the court of Kamsa."

**श्रीसुबोधिनी :** ततो यज् जातं निशम्येति, नारदोक्तं तत् प्रमेयं निशम्य अन्यथाकरणे सामर्थ्यार्थमाह भोजपतिरिति भोजानां पतिः, अकस्माज्जातेन कोपेन प्रकर्षेण चलितानीन्द्रियाणि जातानि, अन्यायो वसुदेवस्येति ज्ञात्वा तज्जिघांसया निशातं तीक्ष्णं खड्गमाददे ॥१८॥

**SRI SUBODHINI:** In this verse, a description is done, as to what Kamsa did at that time after hearing the sage. As per the words of sage Nārada, "Lord Krishna is the Lord (Bhagawān) of the Universe" (KRISHNASTHU BHAGAWĀN SWAYAM) and "Shri Hari" (Shri Krishna) is the Divine form of our beloved Lord" (PRAMEYAM HARIREVAIKAHA) — Even after listening to this truth, Kamsa, who was the king of the Bhoja kingdom, got upset



on his own and on the strength of his followers. He became very angry and his senses became wavering and thinking that Vasudeva had cheated him, having done this great act of injustice and wrongdoing to him (by telling a lie of having given the eighth child to Kamsa). He decided to kill Vasudeva and pulled out a sharp sword.

**निवारितो नारदेन तत्सुतौ मृत्युमात्मनः ।**

**ज्ञात्वा लोहमयैः पाशैर्बबन्ध सह भार्यया ॥१९॥**

**VERSE 19 Meaning:** “But sage Nārada pacified Kamsa and stopped him from killing Vasudeva. Sage Nārada told Kamsa, “Vasudeva cannot do any harm to you. His two sons are your “Kāla” or will be the cause of your death”. Then Kamsa did not kill Vasudeva, but along with Devaki, he was imprisoned, after being bound through metal chains.”

**श्रीसुबोधिनी :** प्रायेण वसुदेवः सभायामेवास्ते तदा भीतो नारदो निवारयामासेत्याह निवारित इति, ननु तन्निवारितः कथं कंसो न मारयेदित्याशङ्क्या नारदेनेति, स हि तेषां मान्यः, तुल्यो देवेषु तेषु च, तथापि शत्रुरिति बद्ध इत्याह तत्सुतावात्मनो मृत्युरिति देवकीवसुदेवौ बबन्ध, भ्रातृणामपि स्वमध्यपातात् सेवकानां च, सुताविति द्विवचनं अविशेषकथनात् सन्देहाद् वा लोहमयैः पाशैरिति न पादे शृङ्खला किन्तु सर्वावयवेषु शृङ्खलाभिरिव बन्धनम्, एतावदुक्त्वा नारदो निर्गतः केचित् तु बन्धनमपि नारदेनैवोक्तमित्याहुः मारणे तत्सुतौ पलायनं करिष्यत इति, तदुपेक्षणीयमनृतवादप्रसङ्गात् ॥१९॥

**SRI SUBODHINI:** Vasudeva, when Nārada spoke to Kamsa, was present in the same hall (court). Nārada got anxious that this cruel Kamsa should not kill Vasudeva. Hence Nārada prevented this from happening and this is described in this verse. Due to the intervention of Nārada, Vasudeva was spared by Kamsa, as sage Nārada was

equally honoured and respected by both the celestial gods and the demons. His words are respected and followed by the demons also, in the same way as the celestial gods did! But as he was the father of his "Kāla" (death) viz. Shri Krishna and Shri Balarama, he was put, by Kamsa, into the jail. Except in his hands and legs, all the other parts of his body were shackled with metallic chains. Even then, Vasudeva's brothers and other relatives were not put inside the prison, although usually, the enemies' friends and relatives are also considered as one's "enemies" only, as these followed Kamsa scrupulously. "Vasudeva's two sons are the cause for death of Kamsa" – this is the way, it is referred to in this verse, in plural form, meaning that we are not sure as to who will actually kill Kamsa, between these two brothers? This doubt was expressed. After telling like this Nārada went away from there.

Some say here, that it was sage Nārada who advised Kamsa not to kill Vasudeva, but only to imprison him, as, if Vasudeva was killed, the two boys will flee away to an unknown place, and the best way to make these brothers come to rescue Vasudeva, was to imprison Vasudeva. This sort of idea is wrong and not appropriate and hence treated as false.

प्रतियाते तु देवर्षौ कंस आभाष्य केशिनम् ।

प्रेषयामास हन्येतां भवता राममाधवौ ॥२०॥

**VERSE 20 Meaning:** "On the going away of sage Nārada, Kamsa called a demon called Kesi. He ordered him, "You now go to Vraja and kill both Shri Krishna and Shri Balarama"."

**श्रीसुबोधिनी :** ततो देवर्षौ प्रतियाते पुनस्तस्यान्यथाबुद्धिः पूर्ववद् भविष्यतीत्याशङ्क्य तुशब्दो वारयति यतोयं देवानामपि मन्त्रद्रष्टा तदा कंसः

स्वनिकटे स्थितं स्वस्य पट्टाश्वरूपं केशिनमा भाष्य हे केशिनिति सम्बोध्य गोकुले प्रेषयामास त्वं गच्छ गोकुलमिति, अर्थसिद्धत्वात्प्रोक्तम्, गतस्य कृत्यमाह हन्येतामिति, गत्यर्थोपि हनधातुरिति, आनयनार्थमेव घोटकः प्रेष्यत इति लक्ष्यते, सुखासनं तत्र भवतीति पश्चाद्रथप्रेषणम्, तस्य तथा सामर्थ्यमग्रे वक्ष्यति 'तस्य हेषितसंन्रस्ता' इति, माधवपदं मधुवंशोत्पन्नाभिप्रायेण, रामस्तु प्रसिद्धः ॥२०॥

**SRI SUBODHINI:** The word "Tu" (but) is used here in this verse to denote that Kamsa, who decided not to kill Vasudeva, when sage Nārada was present, after listening to his words, now decided not to kill Vasudeva, who was in the prison, after sage Nārada went away. He respected the order of Nārada, even when he was not present at Mathura. He respected sage Nārada as he was the sage of the celestial gods, and a sage who is the presiding deity of "chanting" and Manthras.

Kamsa called out to a demon called Kesi, who had assumed the form of a horse and was seated near him. He sent Kesi to Gokulam and told him, "Go to Gokulam and come back after killing Shri Krishna and Shri Balarama". The verb "Hana" can mean "kill" and also "go"! Usually a horse is sent to call and bring someone. But riding a horse is not a comfortable proposition. Due to this reason, with a view to bring Shri Krishna and Shri Balarama, a chariot will be sent. Sage Nārada has described the strength and power of this demon Kesi, who went in the form of a horse to Gokulam in the next chapter that, "on hearing his ear-shattering sounds, even the celestial gods got afraid and went away from their celestial world emptying their place of stay! Such was the danger portrayed by this demon's sound! The original verse contains the words, "RĀMA MADHAVOU". The word "Rāma" pertains to Shri Balarama and as our Lord

is from the clan of Madhu, His Holy name of "Madhava" has been used.

ततो मुष्टिकचाणूरशलतोशलकादिकान् ।

अमात्यान् हस्तिपांश्चैव समाहूयाह भोजराट् ॥२१॥

**VERSE 21 Meaning:** "After this, Kamsa, the king of the Bhojas, called all his followers viz. Mushtika, Chanoora, Sāla, Tosalaka and all the other strong wrestlers, along with the mahouts guarding the mammoth elephant Kuvalayapedam and his ministers for a conference and told them."

**श्रीसुबोधिनी :** सोपि भक्तो भविष्यतीति साक्षाद्भगवन्नाम न मुखान्नि सृतम्, हृदये तेन कार्यं सेत्स्यतीति ज्ञात्वा सर्वानेवाहूय मन्त्रयामासेत्याह तत इति, मुष्टिका, यो मल्लाः अमात्या गृहमन्त्रिणः हस्तिपाः युद्धकुशलाः चकारादन्याश्च बन्धून्, एवकारेण न विपक्षान्, समाहूय गृहस्थितानाकारयित्वा, आगमनार्थं हेतुमाह भोजानां राजेति ॥२१॥

**SRI SUBODHINI:** Kamsa might have become a devotee of our Lord, by taking His Holy name even once. But this should not happen and due to this, through the mouth of Kamsa, our Lord's name did not come out even once! He hated the Lord so much in his heart, that the Lord also would not allow him to utter His Holy name. Hence, the name for our Lord, came, in his mouth as "Madhava" (the Lord who is of the clan of Madhu). Kamsa called all his ministers and this is being described in this verse. He called the wrestlers Mushtika, Chanoora and others. He called all the efficient battle-experienced mahouts and soldiers. He called all his relatives and friends, who did not like our Lord at all. They all came quickly to the court of Kamsa.

भो भो निशम्यतामेतद् वीरचाणूरमुष्टिकौ ।

नन्दव्रजे किलासाते सुतावानकदुन्दुभेः ॥२२॥

**VERSE 22 Meaning:** “Oh Chanoora! Mushtika and other powerful friends, please hear me! Vasudeva’s sons Shri Krishna and Shri Balarama are staying, at present, in Nandagopa’s Vraja.”

**श्रीसुबोधिनी :** समागतेषु तेषु स्ववृत्तान्तमाह भो भो इति, सामान्यसम्बोधनद्विरुक्त्या सर्वेषामेव सम्बोधनं लक्ष्यते, तेन प्रत्येकं नाम गृहीत्वा कथयतीति ज्ञापितम्, एतन्निशम्यतामिति सावधानीकरणम्, वीरेति विशेषणं प्रकृतोपयोगित्वात् सर्वेषां, चाणूरेति भिन्नतया निरूपणो तस्यैव वा वीरो वा कश्चित् मुष्टिकादीनां प्रधानेन ग्रहणात् बहुवचनं वा, अज्ञातं वृत्तान्तमाह नन्दव्रज इति, मन्त्रे वक्तुर्नाम न ग्राह्यमिति किलेत्याह प्रसिद्ध एवायमर्थः, आसाते किल, नन्दव्रजे किल, आनकदुन्दुभेः सुतौ किल ॥२२॥

**SRI SUBODHINI:** On being called, they all came and through this verse, Kamsa using the words “Oh! Oh!” is telling about the news, which he had just heard. He called each of them by name, and this calling was done to caution them. He calls “Chanoora” as “brave”, which type of addressing is appropriate only, when there is a war; or it may also indicate the wrestling prowess of Chanoora! Anyway as Chanoora and Mushtika were the important wrestlers, their names have been taken here. Kamsa now told them the information, which they were not aware of. He did not tell the name of the sage Nārada, as the name of those, who have given the secret information should not be divulged. He says that Vasudeva’s two sons are at Nanda’s place at Vraja.

रामकृष्णौ ततो मह्यं मृत्युः किल निदर्शितः ।

भवद्भ्यामिह सम्प्राप्तौ हन्येतां मल्ललीलया ॥२३॥

**VERSE 23 Meaning:** "I have been told, that I will die at the hands of these children viz. Shri Balarama and Shri Krishna. I will get them here. Both of you, using your cleverness as good wrestlers, kill them, when they come here."

**श्रीसुबोधिनी :** नाम्ना प्रसिद्धयर्थं नामाह रामकृष्णाविति, किमतो यद्येवमित्याशङ्क्याह ततो मह्यमिति, मृत्युर्मरणं अत्रापि पूर्ववत् किलेति, निदर्शित इति नितरां दर्शितः प्रत्यक्षतया सर्वैरुक्तः, तर्हि किं कर्तव्यमित्याकाङ्क्षायामाह भवद्भ्यामिति, इह सम्यक् प्राप्तौ भवद्भ्यां चाणूरमुष्टिकाभ्यां मल्ललीलया हन्येतामिति प्राप्येतामित्युक्तं भवति, यदि लौकिकभाषया स विरुद्धं न वदेत् तदा भगवानपि लोकरीत्या तं न मारयेत्, लीलयेति पदं भागिनेयाविति प्रकटतया तथाकरणमनुचितमिति, अत एव भगवतापि तथैव कृतं न तु शस्त्रेण नापि मुष्टिभिः ॥२३॥

**SRI SUBODHINI:** Kamsa takes the Holy names of our Lord, now, in this verse, as "Rāma — Krishna". "Everyone has told me in clear terms that I will be killed by these two only! Hence, when I bring them here, with joy and happiness, then, both of you — Chanoora and Mushtika, while playing the game of "wrestling" only, kill them." The words used here, "HANYETAM" can also mean that let both of you be killed by them! i.e. through the "hands of the Lord who wears the discus", both of you get the everlasting status of being one with the Lord". — This sort of purport also comes out from the saying of Kamsa.

Here, there is an opinion expressed, that, if Kamsa had not expressed in his own "royal and worldly" ways, his "order" for killing both Shri Balarama and Shri Krishna, our Lord also would not have killed Kamsa in the "worldly" way (which He did). As Kamsa had expressed his hatred and anger in the "worldly" way, our Lord also

decided to kill him, as anyone else is killed. Our Lord and Shri Balarama are Kamsa's sister's children. Hence Kamsa knew that, it is not appropriate to kill one's own sister's children in an open way, through bows, arrows and other weapons. Hence, Kamsa said, "As though, you are playing the game of wrestling", Kamsa told them to kill these two brothers, skillfully, as though their death is accidental while playing the game (Leela) of wrestling! Due to this very reason only, our Lord also killed Kamsa as an act of "play" (Leela) without using any weapon etc.

**मञ्चाः क्रियन्तां विविधाः मल्लरङ्गपरिश्रिताः ।**

**पौरा जानपदाः सर्वे पश्यन्तु स्वैरसंयुगम् ॥२४॥**

**VERSE 24 Meaning:** "Arrange various types of stages and in the middle construct a huge wrestling ring. The people who stay in the cities and the villages, will see these "wrestling games" while being seated on these stages."

**श्रीसुबोधिनी :** अयं भावः भगवता तद्भूदये स्थापित इति बालकवञ्चनार्थं मल्लरङ्गप्रकारमाह **मञ्चाः क्रियन्तामिति, विविधा इति** मनोहरत्वाय येनान्यचित्तत्वे मारयितुं शक्येत, **मल्लानां रङ्गमाश्रित्य परितस्तिष्ठन्तीति** मञ्चानां सर्वतः करणं येनैव सुखेन मल्लैः सह युद्धं तत्रैव भ्रमार्थं केवलैर्भ्रमो न भविष्यतीति **तत्र लोकानां निवेशनमाह पौरा जानपदा इति,** पुरवासिनो जनपदवासिनश्च पृथक् पृथक् मञ्चे स्थिताः, **स्वैरसंयुगं** स्वेच्छया युद्धं पश्यन्त्विति तेषां कोलाहलेन वा अन्यचिन्ततेति अपकीर्त्यभावश्च फलिष्यतीति ॥२४॥

**SRI SUBODHINI:** It was our Lord only, who had inspired this sort of intellect in Kamsa and he now began to tell, (as given in this verse) Mushtika that let arrangements be made for the construction of several stages, with a view to cheat and hoodwink both the



brothers. In other words, on all the sides of the "wrestling ring", Kamsa ordered that "let beautiful and large stages (seating arrangements — pavilions) be constructed, that on seeing these beautiful places, both the brothers will get attracted to them, and you both will be able to very easily kill them, as their minds will be on the beauty of the arrangements". Near the "ring", Kamsa tells them to make arrangements for these pavilions, so that this "wrestling" with these famous wrestlers can be done properly, and everyone can see also, comfortably seated on all the sides. On seeing this joyful and cheering people, our Lord also will become happy and cheerful and will concentrate on these happenings. When they are like this, they will become very easy targets to be killed and in this way, no one will blame Kamsa for their killing in a crowd!

महामात्र त्वयाभद्र रङ्गद्वार्युपनीयताम् ।

द्विपः कुवलयापीडो जहि तेन ममाहितौ ॥२५॥

**VERSE 25 Meaning:** "Oh! Mahout! You also, on that day, bring the mammoth elephant Kuvalayapeedam to the gate of this courtyard and make it stand there. When my enemies viz. those two brothers begin to come to the ring, then, then and there, ensure that they are killed (by this elephant) even in the first instance."

**श्रीसुबोधिनी :** भगवदर्थमेवैतज् जातम्, तत्रापि सन्देहे उपायान्तरमाह महामात्रेति, महामात्रो महाहस्तिपः कुवलयापीडस्य पट्टहस्तिनो यन्ता तस्य सम्बोधनं प्रोत्साहार्थं त्वया कुवलयापीडो रङ्गद्वारि नेतव्यः, न त्वन्येन नाप्यन्यः, भद्रेति सम्बोधनं तव कापि चिन्ता न भविष्यतीति ज्ञापनार्थं, सैरस्वतीसंवादात् अभद्रेति ज्ञानं, कुः पृथिवी तस्या वलयस्य आपीडं मुकुटरूपं, ततः किमत आह, मम अहितौ कामक्रोधौ जहीति, न त्वन्यः अहितः ॥२५॥



**SRI SUBODHINI:** Though Kamsa had desired to destroy our Lord and for this sake, he had given sufficient instructions to these wrestlers also, even then, he doubted about the efficacy of this order, and through this verse he gives further instructions, by way of another plan. Kamisa had with him a mammoth elephant called Kuvalaypeedam. He called the chief mahout of this elephant and praised him and told, "Oh! Great mahout! Hey! Chief of the royal elephants! Oh! Auspicious one! Without any worry or anxiety, please keep this mammoth elephant Kuvalayapeedam at the gate of this ring, when the brothers, who are my enemies come over here! Let no other mahout bring any other elephant here on that day!"

From the point of the discussions, which Goddess Saraswati had (the Goddess of learning) the word "MAHAVATA" (mahout) is considered as "inauspicious". Even then Kamsa used this word to address the chief of all mahouts of the royal elephants. This elephant's name viz. "KUALAYAPEEDAM" has the following meaning "KU" (earth), "VALAYA, APEEDA" (of the type of crown of the circle). The spiritual meaning of this sentence is "Through this elephant, my two enemies (viz. desire and anger) should be killed, as there are no other enemies for a human being than these two enemies. These two viz. "desire and anger" are the biggest enemies of everyone". On these two being destroyed (eliminated), not only the welfare of Kamsa will be ensured, but everyone else will become happy also.

आरभ्यतां धनुर्यागश्चतुर्दश्यां यथाविधि ।

विशसन्तु पशून् मेध्यान् भूतराजाय मीदुषे ॥२६॥

**VERSE 26 Meaning:** "On the 14<sup>th</sup> day of the lunar cycle, as per the rules governing the "Tantras", with a

view to please Lord Siva, let us start the "bow sacrifice". Let there be the sacrifice of several animals, in the worship and to please Lord Siva, who is easily pleased, being the boon-giver and the master of all Beings."

**श्रीसुबोधिनी :** एवं लौकिकमुपायुक्त्वा अलौकिकमाह आरभ्यतामिति, अयं विष्णवंश इति तस्य प्रतीतिः अतः शिव आराध्यः स एव तत्प्रतिबलो भवितुमर्हतीति तत्रापि तस्य यागा बहवः तन्मध्ये युद्धजयोभिकाङ्क्षित इति धनुर्याग एव कर्तव्यः, यत्र धनुषि शिवः पूज्यते स शैवतन्त्रे धनुर्यागः प्रसिद्धः चतुर्दश्यां स कर्तव्यः, यतश्चतुर्दशी शिवतिथिः, यथाविधीति अधिवासनादिपुरःसरं तत्तन्त्रोक्तन्यायेन हिंसाप्रचुरश्च यागः कर्तव्यः, शैवतन्त्रे शिवभेदा बहवः सन्तीति तदर्थं हिंसाप्रचुरश्चेत् क्रियते तदा तादृश एव देवो भवतीति तदाह भूतराजायेति, मीढुषे कामपूरकाय सर्वथा फलदात्रे ॥२६॥

**SRI SUBODHINI:** After giving instructions to kill Shri Krishna through the "worldly" ways, through this verse, he is asking his people to arrange the "supernatural" ways also. He thought that our Lord Krishna was a "part" (Amsa) of Lord Vishnu. Hence he thought, that Lord Siva will be the only Lord, who is as competent or powerful as Lord Vishnu i.e. who can counter the will and desire of Lord Vishnu. Hence he decided to worship Lord Siva. There are many types of sacrifices to please Lord Siva, which are being done to fulfill various types of desires. Among these, the desire for gaining victory in a battle is fulfilled through the conduct of the "bow sacrifice" (DHANURYAGNA). In view of this, Kamsa ordered that arrangements should be immediately made for the performance of this "bow sacrifice".

In which "sacrifice" the "bow" is worshipped as the symbol for "Lord Siva" — this sacrifice is famous and contained with the name of "Dhanuryaga" in the "Sivatanthra" (rules regarding the worship of Lord Siva).

Usually this "sacrifice" is done on the 14<sup>th</sup> day of the lunar cycle, as this is the "Holy day" for Lord Siva. On this day, observing all rules and regulation, a lot of violent animal sacrifices are done during the "bow sacrifice". In the "Sivatanthra", Lord Siva's many facets and forms have been specified and described. Among these, the form of "Bhootanatha" is referred as the one, who is fond of animal sacrifices. Hence it was decided to worship this particular form of Lord Siva, with lot of animal sacrifice. It is said and believed that Lord Siva will be easily pleased and will confer the Phalam or result of fulfillment of all of one's desires very quickly.

इत्याज्ञाप्यार्थतन्त्रज्ञ आहूय यदुपुङ्गवम् ।

गृहीत्वा पाणिना पाणिं ततोक्रूरमुवाच ह ॥२७॥

**VERSE 27 Meaning:** "Kamsa, who was an adept in exploiting his people for attaining his own goals, after giving this type of orders to the wrestlers and the mahouts, asked Akrura, one of the Yadava chieftains to meet him. He took him to a solitary place, and while holding his hands with his own, began to speak to Akrura."

**श्रीसुबोधिनी :** एवं दृष्टादृष्टोपायमुक्त्वा समानयनोत्तर-कालमेतदिति समानयनार्थं अक्रूरं प्रेषयितुं तमाकारितवानित्याह इत्याज्ञाप्येति, अर्थतन्त्रज्ञः कार्यपरिकराभिज्ञः अक्रूरं विना नान्येन कार्यं सिद्ध्यतीति ज्ञात्वा, यदुपुङ्गवं यादवश्रेष्ठं गृहादाहूय पाणिना तस्य पाणिं गृहीत्वा सन्माननार्थं परिगृह्य ततः प्रीतं ज्ञात्वा स्वभावतोप्यक्रूरमुवाच, हेत्याश्चर्ये न हि भगवद्भक्तं एवं कार्यार्थं प्रेषयितुमुचित इति ॥२७॥

**SRI SUBODHINI:** In this way, after calling the wrestlers and the mahouts and instructing them to implement all the "worldly" and the "supernatural" plans, as discussed by him, with them, Kamsa thought that all

these various plans can be put into practice only, when Shri Krishna and Shri Balarama are brought to Mathura and due to this, he decided to send Akrura to Vraja to bring the brothers, and this is dealt with in this verse. Kamsa was a clever ruler, fully aware as to how he can get his own selfish desires fulfilled! He knew that only Akrura will succeed in bringing Shri Krishna to Mathura and none else can achieve this. Akrura was a respected Yadava chieftain and by nature, Akrura was sweet and soft (as his name AKRURA = non-cruel i.e. kind). He was called from his home by Kamsa and holding his hands, with respect and courtesies, knowing that Akrura was cheerful, Kamsa told him. In this verse the word "Ha" denotes "surprise" – that Kamsa dared to send a devotee of our Lord, Akrura to Vraja to bring the Lord to Mathura with a motive to harm Him! This was very inappropriate on the part of Kamsa. This is the factor for "surprise"!

भो भो दानपते मह्यं क्रियतां मैत्रमादृतः ।

नान्यस्त्वत्तो हिततमो विद्यते भोजवृष्णिषु ॥२८॥

**VERSE 28 Meaning:** "Oh! Giver of immense charities! Akrurji, you are my best friend and benefactor. There is no other Yadava chieftain, whom I respect more than your goodselves. There is no one else also, who can serve my interests better. Hence, you have to do an important task for me!"

**श्रीसुबोधिनी :** भो भो इति सम्बोधने द्विरुक्तिरत्यादरसूचिका, दानपत इति तद्धर्मकीर्तनं स हि दानमात्रस्याधिष्ठाता द्वादशशंवत्सरपर्यन्तं प्रत्यहं गोदाने क्रियमाणे जातः, तन्मातापि तथा गान्दिनी, यथा आर्तेभ्योन्यद्दानं तथा मह्यमार्ताय भगवान् देय इत्यर्थः, मह्यं मैत्रं मित्रकार्यं क्रियताम्, अनेन त्वयि मैत्री स्थाप्यते, यथा मित्रस्योचितं तथा कुर्वित्यर्थः, तत्राप्यादृतः आदरयुक्तः कर्तरि क्तः मया वा आदृतः आदृतो यतः, एतादृशं कर्म अन्येन

कारणीयमित्याशङ्क्याह नान्य इति, त्वत्तः अन्यः मे हिततमो नास्ति, अनुवृत्त्या ज्ञायते, भोजाः पितृवंश्या वृष्णयो यादवाः, सामान्यविशेषभावे तद्द्वयमाह, अतः सामान्यतो वा विशेषतो वा नान्यो हिततमो वर्तत इत्यर्थः ॥२८॥

**SRI SUBODHINI:** In the addressing of Akrura, using twice the words of “Bho”, “Bho” (Oh!, Oh!) shows the respect and honour, which Akrura was given by Kamsa. By addressing Akrura as “master of charities” Kamsa praised the “generosity” of Akrura. Akrura gave the charity of cows everyday for 12 long years and through this, he deserved to be called with this title! His own mother Gandhini was always giving cows in charity! “Oh! Akrura, as you are used to give the desired objects to the suffering people, for me also, please go and bring Lord Krishna to me. Please do my work, as I am your best friend, and I am sure you will fulfill my desire with respect and honour, as a good friend will do. I really respect you. This is a work or task, which only you can perform, as none else can accomplish this task. Why? You are the only one, who will keep my interests in mind as you are respected from both the sides viz. the Yadava clan and the Vrishni clans! There is no one else, who is a greater benefactor than you.”

अतस्त्वामाश्रितः सौम्य कार्यगौरवसाधनम् ।  
यथेन्द्रो विष्णूमाश्रित्य स्वार्थमध्यगमाद्विभुः ॥२९॥

**VERSE 29 Meaning:** “Like the powerful Indra got all his goals/aims fulfilled by taking the help of Lord Vishnu, in the same way, I am also seeking your help and assistance to accomplish successfully a very big task.”

**श्रीसुबोधिनी :** ततः किमत आह अतस्त्वामाश्रित इति, एतावत् कालं मां त्वमाश्रितः, अधुना तु त्वामहमाश्रितः, सौम्येति सम्बोधनं

आश्रययोग्यार्थम्, कार्यस्य महद्गौरवं तस्य साधनं प्रति तत्साधयितुं साधने वा साधनार्थं, ननु विधेयस्याश्रयः कथं युक्त इति चेत्तत्राह यथेन्द्र इति, इन्द्रो ज्येष्ठः विष्णुरुपेन्द्रः कनिष्ठः तथापि दैत्यैस्त्रैलोक्ये हते तत्सिद्ध्यर्थं विष्णुमाश्रित्य कार्यं साधितवान् एवमहमपि साधयितुमुद्युक्तः स्वार्थं गमिष्यामि विभुरपीन्द्रः अतः कार्यार्थं समाश्रयणं न निन्दितमिति भावः ॥२९॥

**SRI SUBODHINI:** Kamsa is telling Akrura, what is to be done in this verse. Kamsa told Akrura, "Up to now, you have been dependent on me, and now I need your help and hence I intend to become dependent on you." Kamsa was trying to get a very difficult task done through Akrura. Kamsa therefore decided to speak like this and addressed him as "Soumya" (a kind noble person). Kamsa thought that Akrura was the right and appropriate person, on whom he can depend to get his job done, although, usually, the "master" does not become dependent on his servant for any job to be completed (i.e. He orders and the servant is expected to do the job). Hence Kamsa is giving an example here, with a view to clarify his own position vis-à-vis Akrura. When the most powerful Indra was defeated by the demons and all the three worlds were taken away from him, Indra resorted and took the help of Upendra (Lord Vishnu — who was "lower" than Indra) and got back the kingdom. Kamsa thought that he, who is the master, can also take the help of the "lower" Akrura, who was his servant, and there will not be anything inappropriate in this. No one will criticize this action also. With this view only, in the verse, the example of Indra and Upendra has been given.

गच्छ नन्दव्रजं तत्र सुतावानकदुन्दुभेः ।

आसाते ताविहानेन रथेनानय मा चिरम् ॥३०॥

**VERSE 30 Meaning:** "Oh! Son! Please go to

Nandagopa's Vraja today itself. At Vraja, the two sons of Vasudeva, Lord Shri Krishna and Shri Balarama are residing. Please bring them here quickly from Vraja in this chariot. Please do not delay!"

**श्रीसुबोधिनी :** तत्कार्यमाह गच्छ नन्दव्रजमिति, ततः तत्रानकदुन्दुभेः जन्मकालेपि भगवदधिष्ठानत्वेन प्रसिद्धस्य सुतौ रामकृष्णौ तत्र व्रजे आसाते, ततः किमत आह ताविहानेन रथेनानय चिरं मा विलम्बो न कर्तव्यः ॥३०॥

**SRI SUBODHINI:** In this verse, Kamsa is telling openly the task to be done by Akrura. Kamsa told Akrura, "Oh Akrura! Please go quickly to Vraja of Nandagopa. There, Vasudeva's sons Rama and Krishna are residing. When Vasudeva was born, the celestials played the Divine instruments. Hence Vasudeva's another name was "Aanaka-Dundhubhi". It is said, that the Lord (Bhagawān) Himself will take His incarnation as the son of Shri Vasudeva. These two brothers are there at Nanda's home. Take this chariot and bring them to me quickly. Please do not delay any more."

**निसृष्टः किल मे मृत्युर्देवैवैकुण्ठसंश्रयैः ।**

**तावानय समं गोपैर्नन्दाद्यैः साभ्युपायनैः ॥३१॥**

**VERSE 31 Meaning:** "I am certain now, that the celestial gods, who are dependent on Lord Vishnu, have plotted for my death and originated these two brothers. Please give a variety of presents to Nanda and the other Gopas inviting them to come to Mathura. Along with all of them, please bring the brothers Shri Krishna and Shri Balarama."

**श्रीसुबोधिनी :** प्रयोजनाकाङ्क्षायामाह निसृष्ट इति, किलेति प्रसिद्ध्या पूर्ववन् नारदगोपनं उभावेव मृत्युः, देवैर्निसृष्ट इत्यनुल्लङ्घ्यः, ननु दैत्यानां



देवा वध्या इति किं तैरिति चेत् तत्राह वैकुण्ठसंश्रयैः वैकुण्ठो विष्णुः स  
 एव सम्यगाश्रयो येषाम्, अतो भगवदाश्रयेण देवैः क्रियत इति नान्यथा  
 सोर्थः सेत्स्यति, पूर्व रथेनानयेत्युक्त्वापि मृत्युत्वेन निर्देशेनानेष्यतीति पुनराह  
 तावानयेति, विशेषमाह समं गोपैरिति, सर्वैः सहैव कदाचिदायास्यतीति  
 बालकत्वाद्वा नायास्यतीति पित्रा सखिभिः सहानयेति नन्दाद्यैरित्युक्तम्,  
 व्याजार्थमाह साभ्युपायनैरिति, अभ्युपायनं गृहीत्वा समागन्तव्यमिति वक्तव्यम्  
 ॥३१॥

**SRI SUBODHINI:** Through this verse, Kamsa is telling the purpose of bringing our Lord and Shri Balarama. Kamsa, without taking the name of sage Nārada, tells that these two brothers Rama and Krishna have been originated by the celestial gods, who are dependent on Lord Vishnu, and who are the enemies of all demons, with a view to cause his death. This task will definitely get completed, as the celestial gods have taken refuge and help of Bhagawān Shri Vishnu. Even then, Kamsa at first makes Akrura sit on the chariot and gives him the order to bring back to Mathura, the two brothers Rama and Krishna, although he knew that these two brothers will be causing his own death. Kamsa's thinking was, as usual, weird - that by telling like this, Kamsa thought, that Akrura will certainly bring them, by any means, to Mathura. "If the two brothers are reluctant to come by themselves, then bring them along with Nandagopa and all the other Gopas also. Give them a variety of presents and see that all of them come to Mathura." Kamsa wanted them to come (so that he can get them killed) by any method, even by deception, in the form of giving them a lot of presents.

इहानीतौ घातयिष्ये कालकल्पेन हस्तिना ।

यदि मुक्तौ ततो मल्लैर्घातये वैद्युतोपमैः ॥३२॥



**VERSE 32 Meaning:** “On their coming here, I will get them killed, as Kāla or death does, through my mammoth elephant. If by any means they escape death through this elephant, then they will not be spared by my strong, tough and cruel wrestlers.”

**श्रीसुबोधिनी :** ततः स्वस्य भगवतो निर्दोषार्थमन्तर्गतं भावमाह इहानीताविति, अयं कुवल्यापीडः कालादीषन् न्यूनः अतः कालकल्पः योर्थः कालेन साधनीयः सोनेनेति, कदाचित् कुवल्यापीडो मत्तः अनवहितश्चेत् ततोन्तःप्रविष्टो भगवान् त्वामेव मारयिष्यतीत्याशङ्कयामाह यदि मुक्ताविति, ततो यदि मुक्तौ तदान्तर्मल्लाः सन्ति ते विद्युदग्नितुल्याः न तेषां प्रतीकारः कश्चन, तैः कार्यं साधयिष्यामीति भावः ॥३२॥

**SRI SUBODHINI:** Kamsa expressed his heart's desire through this verse. He tells that on their coming here, he will ask the elephant Kuvalayapeedam, who resembles “death” or “Kāla” (or who does the “destruction” like Kāla or time) to crush these two brothers. Thus, this elephant will complete the task, which Time or Kāla does i.e. leading everyone towards “death”.

If the elephant, by chance, due to getting intoxicated or by carelessness, misses to kill these two brothers, then also, Shri Krishna will not be able to kill me. Because after escaping from the elephant, they will be taken to the wrestler's ring and there, through the mighty, powerful and “resembling-the-lightning” wrestlers of mine, who can never be conquered, will definitely kill them.

तयोर्निहतयोस्तप्तान् वसुदेवपुरोगमान् ।

तद्वन्धून् निहनिष्यामि वृष्णिभोजदशार्हकान् ॥३३॥

**VERSE 33 Meaning:** “On the death of these brothers, I will easily destroy Vasudeva, full of sorrow and his relatives and friends, members of the Bhoja, Vrishni,

Dāsarha and the Yadava clans, who are sympathetic to Vasudeva and his sons and who hate me from their inner-mind.”

**श्रीसुबोधिनी** : ततोपि यत् कर्तव्यं तदाह तयोरिति, तप्तत्वात् तेषां युद्धादौ न सामर्थ्यं, वसुदेवः पुरोगमो येषां तदबन्धून् वसुदेवबन्धून्, वृष्णिरिति, वृष्णिभोजादयः सर्व एव गणिताः ॥३३॥

**SRI SUBODHINI**: Afterwards Kamsa tells here, in this verse, what else he wants to do. “On the death of Rāma and Krishna, Vasudeva will reel in sorrow and will become weak to fight. Taking advantage of this situation, I will destroy very easily all of them along with the relatives and friends of Vasudeva, members of the Bhoja, Yadava, Vrishni and the Dāsarha clans.”

उग्रसेनं च पितरं स्थविरं राज्यकामुकम् ।

तद्भ्रातरं देवकं च ये चान्ये विद्विषो मम ॥३४॥

**VERSE 34 Meaning**: “Afterwards, I will also kill the old father of mine Ugrasena, who is eager, even now, to be the king, along with his own brother Devaka and all the other enemies en masse!”

**श्रीसुबोधिनी** : तत उग्रसेनोपि यद्यपि पिता तथापि च दुष्ट इति वक्तुं तस्य दोषमाह स्थविरं राज्यकामुकमिति वृद्धोऽपि भूत्वा राज्यं कामयत इति, य एव शत्रुषु स्थास्यति स एवापकरिष्यतीति तद्भ्रातरं देवकं च मारयिष्यामि, किञ्च ये केचन मम विद्विषः बान्धवा अन्ये च तान् सर्वानेव हनिष्यामि, तेषां हनने हेतुः विद्विष इति ॥३४॥

**SRI SUBODHINI**: “Although Ugrasena is my father, he is not a good person. He is very old, yet he wants to be the ruler of this vast kingdom. This criminal father of mine, Ugrasena, who is capable of engineering a revolt

among my enemies, against me, along with his brother — my uncle - Devaka — and all those who are inimical to me, I will destroy all of them.”

ततश्चैषा मही मित्र भवित्री नष्टकण्टका ।

जरासन्धो मम गुरुद्विविदो दयितः सखा ॥३५॥

शम्भरो नरको बाणो मय्येव कृतसौहृदाः ।

तैरहं सुरपक्षीयान् हत्वा भोक्ष्ये महीं नृपान् ॥३६॥

**VERSE 35 and 36 Meaning:** Oh! Friend! Then on this earth, no one will remain, who will be called as my “enemy”. I will rule without any opposition. My father-in-law Jarāsandha, my good friend Dwivida, (the monkey), the demon Shambhara, Narakasura and Bānasura — all of these great persons will aid and help me, as they are my benefactors, in destroying those kings and rulers, who take the side of the celestial gods. I will become the emperor of this entire earth and enjoy this earth as the only one potentate!”

**श्रीसुबोधिनी :** ननु सर्वेषु हतेषु भोगो न भविष्यतीति किं हननेनेति चेत् तत्राह ततश्चेति, एषा मही नष्टकण्टका भविष्यति, ये केचन राजानः भूमौ चरन्ति पथिका इव तत्र ये प्रतिबन्धकाः ते कण्टकाः तेषु गतेषु नष्टकण्टका भवति, अनेनास्याभिनवेशवर्णनेन यदा भगवानस्मै मुक्तिं दास्यति तदास्य मनोरथः कर्तव्य इति भक्तहितार्थं निष्कण्टकं कृतवानिति निरूपितम्, अन्यथास्य मनोरथवर्णनं व्यर्थं स्यात्, विपरीतोक्तिरिति विपरीता गतिरग्रे वक्तव्या, निष्कण्टकभूमौ भोगः सिध्यति, सहायाश्च वर्तन्त इत्याह जरासन्धो मम गुरुरिति गुरुः श्वशुरः हितोपदेष्टा च, द्विविदो वानरः, स दयितः प्रियः, स्वभावतोपि सखा च ॥३५॥ शम्भरादयश्च तथेत्याह मय्येव नान्यस्मिन्, अन्यथा दैत्येष्वपि परस्परविसम्मतौ भोगो न सेत्स्यतीति तदर्थमेवकारः, कृतं सौहृदं यैरिति, पूर्वमपि तैरुपकारः कृत इति अग्रेपि कर्तव्य इत्यर्थः। ननु बहवो देवपक्षाः कथं त्वयैकाकिना निवार्या इत्याशङ्क्याह

तैरहमिति, भोगेपि तेषां सहभावः शत्रुनिवारणेपि, पूर्वं दैत्यानामेव भूमिः राज्यं स्वर्गश्च, अत एव पूर्वदेवास्ते, ब्राह्मणा इव स्थिता देवाः पुरोहिता इव, पश्चाद् यज्ञादिभिः तान् निवार्य भगवन्तमाराध्य नित्यसृष्टिप्रकारेण वेदं दृष्ट्वा ततो देवा जाता इति कृत्रिमा एव ते न तु सहजा इति, अत एव कालः तेषामपि पक्षपातं करोति तथाधुनापि करिष्यतीति तस्य मनोरथः, नृपा युधिष्ठिरादयः, अतः सान्तमेव विरोधकार्यं सेत्स्यतीति न भयं त्वया कर्तव्यम् ॥३६॥

**SRI SUBODHINI:** One can experience “enjoyments” only when one is alive. On the death of everyone or being killed, none can “enjoy” anymore, as, for these persons, who have died or been killed, there is nothing left as “Bhoga” or things/events for “enjoyment”! Then, what is the use of killing everyone? This doubt is cleared through this verse. Kamsa says that “this earth will become without any “thorn” (for himself) i.e. when there is no obstacle, by way of “thorns” in the form of competing and ambitious kings, who act as the “obstacle” in the way of one’s “enjoyment” (Bhoga), then, Kamsa says, that on the removal of these “thorns” (other kings), this earth, like a good “thorn-free road” will become “thornless”, so that Kamsa can enjoy it without any hindrance or opposition!

By showing this extreme ambition of Kamsa, it is described, that when Kamsa gets liberated through the hands of our Lord, then the Lord will fulfill all his other desires also. How? Our Lord fulfilled this “earnest desire” of Kamsa, who wanted this earth to be made “thorn-free”. The Lord by killing Kamsa only made this earth “thorn-free”, as Kamsa was the most cruel king on this earth, who acted as a “thorn” against the joy and welfare of all others! In this way, our Lord fulfilled Kamsa’s inner ardent desire! i.e. Kamsa’s “desire” did not go wasted or unfulfilled! In the coming chapters, our Lord

will kill Kamsa, who was a "thorn" in the path of so many people, by Himself and the Lord will make the earth "thorn-free". This is the purport of this saying!

Even if there is one inveterate enemy living, enjoying oneself, the benefits of a kingdom is not easy either. Thus, only without any opposition (thorn-free), one can enjoy the comforts of this world fully and without care and anxiety. In this way, one needs also friendly companions and friends in enjoying one's life. Hence Kamsa is explaining here, as to who were his companions. "Jarāsandha is my father-in-law, who always gives me beneficial advice. My monkey — friend Dwivida is of my nature only, and hence he is my very good friend.

Even among the demons, if there are enemies, one cannot enjoy the bounty of life, without interruption. Hence Kamsa says, "Demons Shambara, Naraka, Bāna and others are all pleased with me. They have all helped me even before. They are sure to help me in the future also. With their help, I will be able to destroy hordes of the celestials, as my friends share my welfare and also help and aid me in the destruction of the celestials (DEVAS)."

Kamsa had this inherent strong desire to attain the rulership of this entire Universe once again, as the demons had once ruled the entire earth, the heavens and the other parts of the universe. Due to this, the demons were also called as "The ancient celestials" (or the ancient Devas or the original Devas). The celestial gods, like the Brahmins, were the priests (Purohits) in the court of the demons previously. These celestial gods, through this "action" of being the priests of the demons and through the daily chanting of the Vedas, and, also by conducting "sacri-

fices" (Yagnas) as per the Vedic regulations and also by worshipping our Lord, attained their original status of the celestial gods. Hence, these celestials were "artificial" by nature — attained through efforts. They were not "naturally born celestials (Devas)". Due to this reason, the divine factor of "Time" (Kāla) has many times, aided the demons also, by making them victorious over the celestial gods. Kamsa thought that "time" will favour him and his coterie of demons also, as it did before. In this way, Kamsa said, "Oh! Akrura! It is certain that the "celestial" kings like King Yudhishtira and others will also be destroyed, thus ending all opposition to me; then, I, without facing any more opposition, will be able to rule and enjoy this earth, exclusively. You need not be afraid or anxious about this matter."

एतत् ज्ञात्वानय क्षिप्रं रामकृष्णाविहार्भकौ ।

धनुर्मखनिरीक्षार्थं द्रष्टुं यदुपुरश्रियम् ॥३७॥

**VERSE 37 Meaning:** "Oh! Akrura, having understood this clearly, please bring quickly, Shri Krishna and Shri Balarama, to Mathura, using the pretext of participation in the "bow sacrifices" and to show the beautiful city of Mathura."

श्रीसुबोधिनी : किन्त्वेतत् ज्ञात्वा क्षिप्रमानय, ननु समर्थौ रामकृष्णौ कथं मया आनेतुं शक्याविति चेत् तदाह अर्भकाविति, बालकौ हि कौतुकार्थं यत्र क्वचनागच्छतः तयोः स्थाने नामस्मदभिप्रेतं वक्तव्यं किन्तु धनुर्मखनिरीक्षार्थं यदुपुरस्य मथुरायाश्च श्रियं द्रष्टुमिति, मित्रभेदं न करिष्यतीति सर्वमेव तदुक्तवान्, अक्रूरोयं द्विस्वभावो जीवः सात्त्विकः कार्यार्थं दैत्याविष्टश्च, अन्यथा तं प्रति कंसो न वदेत्, नापि दैत्यैः सह प्रीतिः स्यात्, तद्दत्तविषयान् वा अनुभूयात्, एवं सति तस्य कार्यकर्तृत्वमपि न विरुद्धं भवति, स्यमन्तकादिप्रसङ्गश्च न विरुद्धो भवति ॥३७॥

**SRI SUBODHINI:** “After having understood my plan and motive, please bring them very quickly to Mathura. Both of them are powerful. It is not easy to bring them here, but they are after all boys, who will be interested to play and will go anywhere for playing and for entertainment. Hence bring them here, using the pretext of showing them the various beautiful sights of Mathura city, and for their participation in the “bow sacrifice”. Please do not reveal to them my own mind’s secrets and plans. I am convinced that you will not divulge the secret plans of mine and ruin our friendship. That is why I have told you the secret plans of mine to kill them”.

This Akura was of a dual nature. He was “Satwik” (as he was devoted to our Lord) and he was also having the “ingress of the demoniac power” in him, for undertaking various tasks. As he had this “demoniac” quality in him, Kamsa felt confident to expose his “evil” nature to him, and sent Akrura to bring our Lord to Mathura. Akrura lived in amity and joy with these demons and also his “living” was due to the bounty given by Kamsa and these demons. The purport of this is, that Akrura was not finding it difficult to adjust and appreciate these demons. Hence, being such, doing this task of bringing the Lord to Mathura (to Kamsa) and also aiding the theft of the “Syamantaka” jewel — both of these “inappropriate” tasks are indeed appropriate for Akrura, due to the ingress of certain demoniac qualities in him. (Akrura, later aids and helps in the “stealing” of this jewel — this is the reference to his “other” side (nature) as he was both devoted to our Lord and had also “demoniac” qualities in him.)

राजन् मनीषितं सम्यक् तव स्वावद्यमार्जनम् ।

सिद्ध्यसिद्ध्योः समः कुर्याद् दैवं हि फलभावनम् ॥३८॥



**VERSE 38 Meaning:** "Akrura said, "oh! Great king! your thinking is very good! It is the paramount duty of a human being to destroy one's enemies and avoid inauspiciousness from one's life! But, the end result viz. whether the efforts, towards this laudable human end, will be successful or not successful, is not in the hands of the human beings. The result of all actions done by the human beings is given by the Lord only."

**श्रीसुबोधिनी :** सन्दिग्धं तं प्रत्युत्तरमाह द्विस्वभावत्वात् राजन्निति सम्बोधनं आज्ञाकरणावश्यकत्वार्थं स्नेहसूचनार्थं, **मनीषितं** विचारितं **सम्यगेव**, तदपि तव न तु मम, विचारस्य सम्यक्त्वे हेतुः **स्वावद्यमार्जनमिति**, येन स्वस्य लौकिकप्रतीत्यापराधो न भवति, अनेन कालो राजा त्वं तु सेवक इति निरूपितम्, अन्यथा कथमयं भीतो भवेत्, भ्रमात् लोकानामन्यथाप्रवृत्तौ कालस्तानेव दुष्टान् जानीयादिति न तव दण्डः स्यात्, दैत्यसिद्धान्तश्चावलम्बित इति न शास्त्रद्वारापि विरोधः, देवानामेव हि राज्ये तेषामधिकारात् तदुक्तरीत्या नरकस्वर्गौ न तु दैत्यानामधिकारे, अन्यथा दैत्यैर्देवपराजयो न स्यात् ग्रहास्तु साधारणः अतो **मनीषितं सम्यगिति** न विरुद्धयते. अयं च सर्वसिद्धान्ताभिज्ञः, कालस्यैषा व्यवस्था भगवान् सर्वप्रकार इति न भगवच्छास्त्रविरोधः, अन्यथा वाचनिकी दैत्यानां मुक्तिर्बाधिता स्यात् विरुद्धेष्वपि मतेष्वनुभावश्च न स्यात्, कालग्रहे प्रविष्टश्च भगवान् स्वकीयान् कालस्थानुद्धृत्य नयतीति भगवल्लक्षणो देशः कालादतिरिच्यते, अतो व्यवहारार्थं सर्व एव कालात् बिभ्यति, भगवांश्च कालं वञ्चयित्वैव भक्तान् नयति कालरूपश्च भवति, अतो भगवदवतारः कालातिक्रमार्थ एवेति प्रमेयबल **सिद्धिः**, प्रमाणबलं सर्वजनीनम्, अन्यथा देवा ब्राह्मणा धर्मश्च प्रतिष्ठिता न भवेयुः, मध्यमकालौ द्विविधाविति देवदैत्यविभागः, मूलभूतस्तु समः अतः प्रमाणबलं मध्यभाव एव प्रमेयबलं तु मूलोल्लङ्घनमपि कारयतीति सिद्धान्तरहस्यम्, यतो दैत्यानां सिद्धान्तोनेनावलम्बितः, अतः सिद्धान्तानुसारेण सम्यगेवावलम्बितं, अतः पक्षद्वये सम्बन्धात् मूलकालः किमनुगुण इति ज्ञातुमशक्यत्वात् नैकतरसिद्धान्तः सिध्यतीति तं प्रति सिद्धान्तमाह **सिद्ध्यसिद्ध्योः समः कुर्यादिति**, प्राणिना सर्वसिद्धान्ताभिज्ञेन यत् कर्तव्यं तत्राग्रहो न कर्तव्यः, यतो द्वैधस्य विद्यमानत्वात् प्रयत्न एव स्वस्य न तु फलं, फलं दैवाधीनमित्याह **दैवं हि फलभावनमिति**, फल दैवमेव भावयति, अनेन पक्षद्वयं समानमुक्तम् ॥३८॥



**SRI SUBODHINI:** Akrura, as we have seen before, had both the qualities in him viz. the Satwik and the “demoniac”! Akrura is replying to Kamsa, who was full of doubts at this time, through this verse. “Oh king!” — through this “addressing”, Akrura indicated the importance of following the order of king as a matter of duty for himself and also his own affection to Kamsa. Akrura told, “Oh! Great king! your idea is good indeed.” Why? By calling them both to Mathura using the ruse of the “bow sacrifice” and also, in the guise of providing entertainment for them, by showing the glory and beauty of the city of Mathura and getting them killed, in this process — this action Oh! King! will not be construed as “wrong” by the people.” After telling that Kamsa will not be blamed for these actions, Akrura says, “Time (Kāla) is the King. You, the king, are the servant of this “Kāla” of Time”. Why is Kamsa called only as the servant of Kāla (time)? It is due to the reason, that if Kamsa was the “king”, then why is he getting afraid of Time? Even then, if the people were to regard, through their own “delusion” (Bhrama) that Kamsa was the “king”, the factor of “time” (Kāla) will regard the “people themselves” to be responsible for this “delusion”, and it will be the people, who will be blamed and punished and Kamsa will not be punished by “Kāla” or time!

The purport of this is, that those people who regard the servant Kamsa, as the king, and this king to be the servant of “Kāla” or time, through their “delusion”, the factor of time (Kāla) will regard these people only as the “culprits” and also give them the due punishment. “Oh Kamsa! You are not a criminal or the wrongdoer at all”. In this way, Akrura took the help of the arguments usually advanced by persons of the “demoniac Sastra” that he will not be regarded as the wrong-doer! This was done by

Akrura, because the celestial gods had power and control over the celestial regions only and the orderly functioning of the "hell" (Naraka) and "heaven" (Swarga) take place, when the "celestial" (Devas) rule. When the demons rule, such establishments (like heaven and hell) do not exist. Moreover, the celestials will never be conquered by the demons, if we were to regard, even during the ruler-ship of the demons, that the ruler-ship really belongs to the celestials only! As regards the influence of the "planets", their influence or power is ordinary only. Even through all these, Akrura says that Kamsa's "thinking" is appropriate.

Akrura was very proficient on all types of scriptural knowledge. At the present moment, he proved that "Kāla" or time will not be against Kamsa. For this, he took the help of the "demoniac" Sastras or scriptures. Later, Akrura proves that even from the point of view of our Lord's Holy "Bhāgavata Siddhanta" Kamsa's action is not inappropriate. Akrura explains the truth of our Lord having become the whole universe and all its beings. He says that it is the Lord, who has manifested Himself as all these "names and forms". If Kamsa's actions were to be opposing or contradicting the Holy scriptures of our Lord, the "demons" will not be "liberated" and the glory and greatness of our "Bhāgavata Siddhanta" will not be seen.

Our Lord enters into Kāla or time and lifts and redeems all His devotees from the thralldom and control of "time" or Kāla! Hence, the regions or abode of our Lord is different from this factor of Time i.e. beyond the control of Time! Time has no control or power over this divine region or place. Everyone, is, of course, afraid of Kāla or time. Our Lord deceives this "Kāla or time" and redeems His devotees, from the control of time. In fact as told by Him, in the Gita, "I am the Kāla or time for the divine factor of time" i.e. He is the destroyer of Kāla!

(KĀLAHA KALYATAAM AHAM). Hence our Lord manifests with a view to conquer time or Kāla. This “manifestation” is done by our Lord, due to His love to His Bhakthas as He is “Prameya” (the beloved of His devotees). Our Lord as “proof or evidence” (Pramāna) is equal to all, in conferring the benefits and results. Due to this only, the establishment and progress of the celestial gods, the Brahmins and righteous way of living (Dharma) has been ensured. If this power of “evidence or proof” (viz. our Lord) was not there, then even the celestial gods (Devas) will not be able to function, as intended.

The “time” (Kāla) is of two kinds — the time of the “celestials” and the “time of the demons”. The divine factor of time, which is the basic original “time” factor, is same for all. Due to the intervention of our Lord’s love (Prameya), even the original divine factor of time is, sometimes, (although it is common and equal to all), crossed and broken! This is a celestial secret of our Lord’s own intervention, in the affairs of His devotees.

Kamsa followed the rules of the “demoniac” system and had told his views, which were fully in accordance with the philosophy governing the conduct of the “demons”. As the original divine factor of Kāla or time is related “equally” to both the “celestial” and the “demoniac” times, at any given time, no one can pinpoint or decipher as to which “time” (i.e. the “celestial” or “demoniac”) is favoured or supported by this original divine factor of time (MOOLA BHOOTA KĀLA).

Due to the above reasons only, Akrura says to Kamsa that a person, who is putting effort to attain a particular goal should remain “same and equal”, whether he attains the goal or not. He should not be adamant or nurture only one type of desire i.e. to win always. Why? As “success” or “failure” for one’s efforts is not under the control of

the human beings (i.e. the performer of actions). It is the duty of the person to put his efforts, as results are given by the Lord only. After telling that, it is the Lord, who actually gives the result of one's actions, Akrura has asked Kamsa to treat both "success" and "failure" as equal and same.

मनोरथान् करोत्युच्चैर्जनो दैवहतानपि ।

युज्यते हर्षशोकाभ्यां तथाप्याज्ञां करोमि ते ॥३९॥

**VERSE 39 Meaning:** "Man pitches his desires very high (has very high ambitions). But the Lord prevents its fulfillment acting in a detrimental way! Even then, when his desire gets fulfilled, he becomes joyful and becomes sorrowful, when his desires are not fulfilled. Even then, on my part, I will follow and obey your orders".

**श्रीसुबोधिनी :** तदन्यदा भवति इदानीं तु भगवानवतीर्ण इति द्वितीयः पक्ष एव मुख्यः, अतोनेन विचारितमनोरथः वृथेवेतिविशेषमाह मनोरथान् करोतीति, उच्चैः स्वयोग्यैः, इदं हि सर्वेश्वरेण विचारयितुं शक्यते, अल्पोपि मनोरथस्तस्य न सिध्यतीत्याह दैवहतानपीति, यदैव भगवानवतीर्णः तदैव कंसादयो मारणीया इति अतो भगवता हता एव मनोरथास्तान् करोतीति भ्रान्त एवायम्, यतो जनः स्वयमेव जातः, यद्यस्य मनोरथः सिध्येत् कदाचिदपि तदा परगर्भे कथं जायेत कस्यचिद् वा मलरूपं रेतः कथं समाश्रयेत, अतो यो मनोरथः कर्तव्यः स आत्मानं विचार्य कर्तव्यः, अन्यथा चेत् हर्षशोकाभ्यां युज्यते, कदाचिद् भगवान् किञ्चित् करोति किञ्चित् च न करोतीति, यद्यप्येवं ज्ञायते तथापि ते आज्ञां करोमीति, अन्यथा स्वस्य तव च कार्यं न सेत्स्यतीति ॥३९॥

**SRI SUBODHINI:** A doubt regarding the "success" or "failure" can happen, for the fulfillment of one's desires or otherwise only, when there is no manifestation of the Divine Lord on this earth. Now that, the Lord had taken the incarnation on this earth, desires of those, who have petty intellects or nature will be certainly unsuccessful.

ful. Due to this reason, Kamsa's "desires and plans" are bound to become "unsuccessful" and wasted. This is dealt with in this verse. Only all the desires of our Lord can and will get fulfilled. It is not possible for a Jiva to get even his "smallest" of desires fulfilled, through his own effort. Yet the human being builds very big ambitious plans and desires – although blocked by the Divine will! Our Lord had decided already for the killing of Kamsa and others, even before He took His incarnation as Lord Shri Krishna! Due to this, Kamsa's plans were already "destroyed by the Divine"! In this way, Kamsa was in a state of "delusion" of his desires to become the king of this earth!

If the Jiva had originated himself through his own will and desire, then, perhaps, we could have got all his desires totally fulfilled. But this is not the case, as the Jiva has not taken birth by his own will or got originated by himself. If he had got originated himself, the Jiva would not have taken the help of being born from a mother's womb! Hence, one should have desires only after understanding, clearly, one's position. Without realizing one's actual fate and situation, one becomes happy on the "success" of one's desires and becomes unhappy if "failure" takes place; and this "cycle" goes on forever! It appears that "success" and "failure" are under the control of our Lord. Even then, Akrura said, "I will follow and obey your orders". Akrura thought within himself that, if he were not to obey the orders of Kamsa, then Kamsa would not get killed and he in turn would not be blessed with the "Darsan" of our Lord! "Hence I will definitely go to Vraja and bring both Shri Krishna and Shri Balarama."

एवमादिश्य चाक्रूरं मन्त्रिणश्च विसृज्य सा ।

प्रविवेश गृहं कंसस्तथाक्रूरः स्वमालयम् ॥४०॥

**VERSE 40 Meaning:** "Shri Sukadeva said, "Oh king! after giving orders to Akrura, in this way, Kamsa dissolved the assembly of his ministers, wrestlers and the Mahouts and came to his own residence. Akrura went to his own home."

**श्रीसुबोधिनी :** एवमन्योन्यपरिभाषणमुक्त्वा उभयोः स्वस्थानगतिमाह एवमिति, अक्रूरोक्तं तेन न विचारितमेव कार्यवैयग्र्यात्, अतस्तस्यैव कृतमनूद्योपसंहरति एवमादिश्येति, चकारात् केशिनं हस्तिपांश्च जनपदाकारणार्थं प्रवृत्तांश्च मन्त्रिणश्च विसृज्य तान् बहिरेव स्थापयित्वा स्वयमन्तःपुरं गतः, तथा अक्रूरः स्वस्यालयं गत इति न तस्मिन् दिवसे गृहात् निर्गमनम्, सोन्तःस्थितः तमर्थं चिन्तयिष्यति, अयमपि स्वगृहं गतः, गमनोपायं प्रकारं च अत्रस्थतृतीयाध्याये कृत्यं वक्तव्यं विचारितं च ॥४०॥

इति श्रीभागवतसुबोधिण्यां श्रीमल्लक्ष्मणभट्टात्मजश्रीवल्लभ-दीक्षितविरचितायां दशमस्कन्धविवरणे षड्त्रिंशोऽध्यायविवरणम् ॥३६॥

**SRI SUBODHINI:** In this verse, the returning of both Kamsa and Akrura to their own homes is mentioned. Kamsa did not think deeply about the sayings of Akrura, due to his preoccupation with the tasks on hand. Hence this chapter is concluded by mentioning that, after giving the orders to Akrura, Kamsa dissolved the meeting with Kesi, his own ministers (who were engaged in calling all the people of the city for the ensuing festival), the Mahouts and the wrestlers. He returned to his home. Akrura also came back to his home. He did not go out of his home on that day. He sat inside his house and was thinking about the trip to Vraja. In the next chapter, a description of Akrurji's efforts to go to Vraja, the method, his thinking and his duty etc. will be made.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 36<sup>th</sup> chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीवाक्यतिचरणकमलेभ्यो नमः

( श्रीआचार्यचरणकमलेभ्यो नमः। )

श्री भागवतं-दशमस्कन्धं-सप्तस्त्रिंशोऽध्यायः॥

CHAPTER 37, CANTO 10,

SRI BHAGAVATAM.

चतुस्त्रिंशे प्रेषितस्य तामसस्य निरूप्यते ।

कार्यं वाक्यानि च ऋषेर्लीलां काञ्चित् हरेः प्रियाम् ॥१॥

**KĀRIKA 1 Meaning:** "In this 37<sup>th</sup> chapter, the attack made by the Tamasik demon Kesi, sent by Kamsa to Vraja, the words of the sage and the "loving Leelas" of our Lord Sri Hari, are being described."

हेतुकार्यफलान्यत्र पूर्ववद् बोधितानिहि ।

केश्यागमनकार्यं तु ऋषिवाक्यात् न चान्यथा ॥२॥

**KĀRIKA 2 Meaning:** "In this, the "cause" (Hetu) was the killing of demon Kesi; the "task" (Kārya) was the coming of the sage and the "result" (Phalam) is the Leelas, which have been already told earlier. On the prompting of the sage only, Kamsa had sent Kesi. If the sage had not prompted, Kesi would not have come to Vraja. The purport of this is, that the sage only has contrived to get this "mishap" enacted, as otherwise, the



demon Kesi would not have been killed by our Lord, if the sage had not come" (and prompted Kamsa to send Kesi to Vraja).

वधेन जातेनागच्छेदनर्थं कृतवानिति ।

वधो निदर्शनं तस्मात् अतो वाक्यानि बोधने ॥३॥

**KĀRIKA 3 Meaning:** "Hence the coming of the sage is the reason for the killing of the demon Kesi. In the killing of Kesi, the Lord's capacity is revealed, which will ensure the destruction of Kamsa and others also later. Hence, the sage spoke those "revealing" words only because he understood that the Lord was capable and omnipotent."

बोधितश्चेत् हरिलीलां न कुर्यात् स्वेच्छया मुदा ।

तदा प्रमेयरीतिर्हि दुर्बलैव भवेत् सदा ॥४॥

**KĀRIKA 4 Meaning:** "If everyone had understood (i.e. the Leelas to be enacted by the Lord Sri Hari later), then the Lord Sri Hari would not have been able to perform His Divine Leelas in an unfettered, independent way and as per His own will and desire, with pleasing cheerfulness. In this event, the way of our beloved Lord (Prameya) would have become weak" (not properly exhibited or manifested i.e. prior knowledge of the Leelas to be still enacted, in the future, by our Lord, would take away our Lord's freedom to do as He pleases, as per His love for His own devotees.)

अतः फलार्थं लीला हि पूर्वजाता निरूप्यते ।

सिंहावलोकनं चापि करिष्यति हरिः स्वयम् ॥५॥

**KĀRIKA 5 Meaning:** "Hence, the "results" of the Divine Leelas, enacted by our Lord earlier only are being described. Sri Hari only will supervise and bless this with His own "vision".



अतो न गोकुले चिन्ता कापीत्यपि निरूप्यते ।

केशी हतो गुणैः कृत्वा तथा व्योम ऋषिः पुनः ॥६॥

**KĀRIKA 6 Meaning:** “Due to this, it is described that there was no anxiety or fear at Gokulam. The demon “Kesi” died due to his own “bad qualities” (Gunas). We should not underestimate the “status” of the demon Vyomasura, who had gone into this earth by making a huge hole. In the same way, this demon Kesi also came out by breaking out of the ground.”

कालमात्रमुवाचेति नव षोडश वै नव—

**VERSE ½ Meaning:** “We should understand the order of 9 verses each and of the 16 verses”.

॥श्रीशुक उवाच॥

केशी तु कंसप्रहितः खुरैर्महीं महाहयो निर्दरयन् मनोजवः ।  
सटावधूतांभ्रविमानसंकुलं कुर्वन् नभो हेषितभीषिताखिलः ॥१॥

**VERSE 1 Meaning:** “Shri Sukadeva said, “Oh king! Kamsa sent a demon called Kesi, who went to Vraja in the form of a huge horse. He was digging the earth with his hoofs. His force and pace were greater than the mind itself. He was scattering the planes (VIMĀNA) and the clouds in the sky, with the lashings of long hair of his neck! On listening to his terrible sound of neighing, the entire universe became anxious out of fear.”

**श्रीसुबोधिनी :** पूर्वाध्याये केशी प्रेषित इत्युक्तम्, तस्यागतस्य कृत्यमत्र नवभिरुच्यते, पूर्वदैत्यवत् केश्यागमनं न भवतीति वक्तुं भिन्नं प्रकारमाह केशी त्विति, अन्ये पूर्वं साधारण्येन नियुक्ताः केशी तु कंसेन प्रेषितः विशेषाकारेण तदा खुरैर्महीं विदारयन् व्योमवदेवागतः निर्दरयन् विदारयन्, ननु केशिनो राक्षसस्य कथं खुरा इत्याशङ्क्याह महाहय इति, महानयमश्वः, ननु सन्ध्यग्रामाज्ञप्तः कथं शीघ्रमागत इति चेत् तत्राह मनोजव इति, पूर्ववदस्यापि सामर्थ्यमाह सटाभिरवधूताः अत्रा विमानानि च तैः संकुलं

नभः कुर्वन् इति तस्य कायिको व्यापार उक्तः, वाचनिकमाह हेषित  
भीषिताखिल इति, हेषितोऽश्वशब्दः, तेनैव भीषितमखिलं येन, साधारणप्रयोगः  
दैत्यानामपि भयजनकोयमिति ज्ञापनार्थः ॥१॥

**SRI SUBODHINI:** In the 36<sup>th</sup> chapter, we have already described that Kamsa had sent Kesi to Vraja. In the coming nine verses, the problems created by Kesi at Vraja are being described. This demon Kesi did not come like the demons Vatsasura, Bakasura and others. He came in a different way! The “earlier” demons, who had come to Vraja were “ordinary”, but Kesi was specifically sent by Kamsa to create sorrow in Vraja.

He was faster than the pace of one’s mind; he was seen in the form of a huge horse; he was standing in Vraja and was seen digging the earth like the demon Vyomasura. He was also, simultaneously scattering, through the force of his hair on the neck, the planes which were plying and clouds which were situated in the sky. Through his terrible sound, he was terrifying the entire universe too! In this way, the power of his body and of his sound (words) have been described. He was not only terrifying the celestial gods, the humans and the animals, but even the demons were, now, terrified by him! This is referred to by the word, “Akhilaha” (everyone/everything) in the verse.

[LEKH: Both the “incidents” dealing with the killing of Kesi and Vyomasura have been described in 9 verses each. This chapter consists of 34 verses. The rest of the 16 verses deal with the “praise” of the Lord done, by the sage Nārada.]

विशालनेत्रो विकटास्यकोटरो बृहदगलो नीलमहाम्बुदोपमः ।  
दुराशयः कंसहितंचिकीर्षुर्व्रजं स नन्दस्य जगाम कम्पयन् ॥२॥

**VERSE 2 Meaning:** “His eyes were very big and his mouth resembled a dangerous huge cave! His neck was broad and he was looking like a large and huge dark cloud! He was a benefactor of Kamsa but very cruel. He came, with evil intentions to the Vraja of Nandagopa. On his walking, the earth was seen trembling!”

**श्रीसुबोधिनी :** तस्य क्रियाव्यतिरेकेणापि रूपं दृष्ट्वैव सर्वे बिभ्यतीति ज्ञापयितुं रूपं वर्णयति विशालनेत्र इति, विशाले नेत्रे यस्य, इयं विशालता प्रकरणवशात् भयानका ज्ञातव्या, विकटमास्यकोटरं यस्य, बृहद् गलो यस्य, नीलो यो महान् घनः तस्योपमा यस्य, नीलघनापेक्षयाप्यधिक इति उपमानत्वनिरूपणार्थमुपमापदं, रूपमेकेन, गुणत्रयं मुखे वर्तत इति तज्ज्ञापनार्थं नेत्रे आस्यं कण्ठश्च वर्णितः, अन्तर्दोषानाह दुराशय इति, स्वभावतोप्यन्तःकरणं दुष्टमिदानीं तु सुतरामित्याह कंसहितं चिकीर्षुरिति, ततो नन्दस्य व्रजं जगाम उपद्रवार्थमेव ॥२॥

**SRI SUBODHINI:** Although, later his antics will terrify everyone, but his physical form itself created great fear in everyone. This is described in this verse. His eyes were very big and terrifying. His mouth resembled a huge cave and his neck was very broad. His huge body looked like a “well-expanded” dark cloud! In fact the dark and broad huge cloud-formations used to be compared to this demon. In other words, he was more darker and dangerous to look at, in comparison to the huge dark cloud formations! Thus, the three “special features” of his face have been described.

In this way, after describing his “outside” terrifying cruel nature, a description is being done about his “inside” cruel nature. By birth, he was bad and cruel. But at the present time, he was seen as extremely cruel, as he was eager to do something beneficial to Kamsa. He had now a very violent and cruel heart and came to the Vraja

of Nandagopa with the sole motive of creating pain and sorrow at Vraja.

तं त्रासयन्तं भगवान् स्वगोकुलं तद्धेषितैर्बालविघूर्णिताम्बुदम्।  
आत्मानमाजौ मृगयन्तमग्रणीरुपाह्वयन् स व्यनदत् मृगेन्द्रवत्॥३॥

**VERSE 3 Meaning:** "Our Lord saw, that this demon, while terrifying Gokulam with his sound, is in fact searching for our Lord only, with a view to fight (with our Lord). The lashing given by the hair of his tail was seen scattering the clouds in the sky. Our Lord Shri Krishna came before this demon and challenged him. On seeing our Lord Shri Krishna, the demon Kesi also roared like a lion!"

**श्रीसुबोधिनी :** स तु शीघ्रमेव कार्यं करिष्यतीति भगवान् प्रथमत एवाभिज्ञाय तत्कार्यात् पूर्वमेव तमाकारितवानित्याह तं त्रासयन्तमिति, तस्मिन्नागत एव रूपं दृष्ट्वैव त्रासः, मारणपरिज्ञानयोः सामर्थ्यज्ञापनार्थम् भगवानिति, अक्लिष्टकार्यपि तथा कृतवानित्यत्र हेतुमाह स्वगोकुलमिति, स्वस्य गोकुलमिति, स्वा गावश्च तेषां कुलमित्यपि, तैः प्रसिद्धैर्हृषितैः यानि देवानामपि भयजनकानि, शीघ्राकारणे हेतुमाह बालविघूर्णिताम्बुदमिति, पुच्छभ्रामणेन विशेषेण घूर्णिता मूर्छिता अम्बुदा यस्य, पुच्छभ्रामणमात्रेण यदैवं महाननर्थः तदा किञ्चिद्विलम्बेपि महानन्यायो भवेदिति, नन्वकस्मादागत्य कथं न गोकुलं मारितवान् तत्राह आत्मानमाजौ मृगयन्तमिति, न स गोकुलमारणार्थमागतः किन्तु भगवता सह युद्धं कर्तुम्, आजौ संग्रामे, आत्मानं भगवन्तं, मृगयन्तमन्वेषयन्तं क्वास्ति कृष्ण इति, नन्वेवं कथं धार्ष्ट्यं कंसो यस्माद् बिभेति, तत्राह स प्रसिद्धः केशी, अत एव मृगेन्द्रवत् सिंहवत् व्यनदत्, स ह्यन्यान् गजानिव मन्यते, बलभद्रं कथं न प्रेषितवान् इत्यत्र हेतुरग्रणीरिति, भगवानेवाग्रणीः, भगवान् अग्रएव उपद्रवान् दूरीकरोतीति ॥३॥

**SRI SUBODHINI:** Our Lord knew, even from the first instance, that this demon Kesi will certainly cause

great sorrow at Gokulam. Hence, our Lord came there and challenged this demon, before he could do any damage. This is described in this verse. On his coming only, everyone got terrified seeing the dangerous form of this demon. Our Lord Shri Krishna is the “Bhagawān” or the Lord of the Universe — due to this, our Lord had the capacity to realize the bad and cruel nature of this demon Kesi (in the form of a huge horse) and to kill him also! Our Lord is capable of doing great many actions very easily and without any difficulty. This is proved by the Brahmasutra. “This Universe is a Leela of Brahman”. Thus the Lord does not have any difficulty in achieving anything. Hence, the Lord challenged this demon, who was terrifying His own people and cattle at Gokulam. This demon was terrifying our Lord’s Gokulam, through his huge “sound”, which made even the celestial gods get fear and anxiety.

By just revolving his tail, he was scattering the clouds in the sky hither and thither, and the Lord thought that, any more delay on His own part may make this demon indulge in more destructive actions! Hence our Lord came there very quickly and challenged him, even before he could undertake the destruction of Gokulam. In fact, this demon Kesi had not come to Vraja with the sole motive of destroying Vraja, as he could have destroyed Vraja very easily, even accidentally! He was eager to fight with our Lord, and with this view in his mind, he was searching for our Lord at Vraja. Where is Shri Krishna? Although even Kamsa was afraid of our Lord Shri Krishna, this demon Kesi was searching for our Lord, due to his cruel nature and eagerness to fight with our Lord, here and there in Vraja. This demon Kesi regarded all other warriors only as elephants and regarded himself as a lion and due to this, he roared like a lion.

Our Lord always acts "first" and removes the difficulties and sorrows of His devotees, even before they come. Due to this, He sent Shri Balarama first and came by Himself, against this demon and challenged him, in the first instance.

स तं निशम्याभिमुखो मुखेन खं पिबन्निवाभ्यद्रवदत्यमर्षणः ।  
जघान पद्भ्यामरविन्दलोचनं दुराशयश्चण्डजवो दुरत्ययः ॥४॥

**VERSE 4 Meaning:** "This demon had a furious swift force in him; due to this, none could control him or get him bound! None could go near to him either! This demon now exhibited intense anger — as if he would drink the vast sky itself due to this anger! Hence he waved his face in such a way and attacked our Lord Shri Krishna by coming near and gave Him lashings through his tail."

श्रीसुबोधिनी : भगवदाह्वानं श्रुत्वा यत् कृतवांस्तदाह स तमिति, उपाह्वयन् वा स भगवानेव व्यनदत्, अथवा पूर्वं भगवन्तं दृष्ट्वैव गर्जनं कृतवान्, पश्चात् वाक्यं श्रुत्वा यत् करिष्यति तदग्रे निरूप्यते स केशी तद् भगवद्वाक्यं निशम्य मुखेनाकाशं पिबन्निव व्याताननः अभिमुखः अभ्यद्रवत् ग्रासार्थीव शीघ्रमागमने आकाशो निविशतीव दृष्ट इति पिबन्निवेत्युक्तम्, यत्राकाशमेव ग्रसति तत्र तन्मध्यपातिनः सुखग्रासा इति बहिश्चेष्टा निरूपिता, अत्यमर्षण इत्यान्तरी, तदा निकटे समागत्य परावृत्य पद्भ्यां जघान धेनुकवत्, ननु संमुखमागत्य मुखेनैव मारणसम्भवेपि किमिति परावृत्त इति चेत् तत्राह अरविन्दलोचनमिति, कमलनयनो भगवानिति, भगवतः परमसौन्दर्यं दृष्ट्वा साक्षादतिक्रमासमर्थः परावृत्य अपश्यन्नतिक्रमः कृतवानित्यर्थः, ननु पद्भ्यामपि भगवद्रूपं स्मृत्वा कथमतिक्रमः सम्भवतीत्याशङ्क्याह दुराशय इति, दुष्टान्तःकरणत्वात् तथा कृतवान्, दुरासद इति पाठे कथं रामादिभिः अतिक्रमो न निवारित इत्याशङ्क्याह दुरासद इति, दुःखेनासादो यस्येति, न कोपि तन्निकटे गन्तुं शक्नोतीत्यर्थः, तत्र हेतुमाह चण्डजव इति, अतिशीघ्रमागच्छति, तस्य प्रतीकारो दूरे तस्मिन्नागते पलायनमप्यशक्यमित्याह दुरत्यय इति दुःखेनात्ययो यस्येति ॥४॥

**SRI SUBODHINI:** On hearing the “challenge” thrown by the Lord, what this demon did is being explained in this verse. Our Lord also roared with a big sound challenging this demon. On seeing the Lord only, at the first instance, the demon Kesi roared aloud. On listening and hearing our Lord, this demon opened his mouth and attacked our Lord with great force. He wanted to swallow our Lord, as it was easy to swallow all the materials in the sky, when the sky itself has been swallowed. Thus, the “outside” actions of Kesi have been described. Describing his “internal actions”, it is said, that this demon got intense anger. Getting very upset, he began to give lashings through his tail to our Lord.

This demon did not have the capacity nor the mind to attack our Lord from the front, as our Lord was so very beautiful, with Lotus like eyes which will shame even crores of cupids at the same time. Thus this cruel-hearted demon, without seeing our Lord’s beauty, began to give lashings through his tail. Shri Balarama and others were also incapable of stopping this demon from doing so. They could not go near him either. He was attacking and jumping with great force. Not only anyone could go near to him — let alone stop him, and if someone went near to him, it became very difficult to save one’s life and flee away from his presence.

तद् वञ्चयित्वा तमधोक्षजो रुषा प्रगृह्य दोर्भ्यां परिविध्य पादयोः।  
सावज्ञमुत्सृज्य धनुःशतान्तरे यथोरगं तार्क्ष्यसुतो व्यवस्थितः॥५॥

**VERSE 5 Meaning:** “Our Lord very easily saved Himself from the lashings of the tail of this demon. He caught hold of his two hind legs, like Gaurda catching hold of an ordinary serpent, began to swirl Kesi in the sky and flung him away to a distance of 400 metres, while standing, where He was.”



**श्रीसुबोधिनी :** भगवानतिचतुरः स सुरासुरैः शस्त्रैश्चावध्य इति तस्य प्रकारान्तरेण समाधानं कृतवानित्याह तद् वञ्चयित्वेति, तत् पादप्रहरणं तिर्यग्भूत्वा वञ्चयित्वा मोघत्वं सम्पाद्य ततः दोर्भ्यां तस्य पादद्वयं धृत्वा परिविध्य भ्रामयित्वा उत्तोल्य धनुःशतान्तरे सावज्ञमुत्सृज्य व्यवस्थित इति सम्बन्धः, ननु शीघ्रमागतो मारयितुं पादप्रसारणं कृतवान् यथा न प्रतिहतो भवति साधनवेगः तत् कथं प्रतिहतो जात इत्याशङ्कयामाह अधोक्षज इति इन्द्रियजन्यं तस्य ज्ञानं क्रिया वा तं न विषयीकरोति, अतो युक्त एव तस्य पादासम्बन्ध इति, वञ्चनमपि भगवतो लौकिकसामर्थ्याद् युक्तमिति न किञ्चिदनुपपन्नम्, संमुखमागतः किमिति परावृत्त इति रोषेण दोर्भ्यां गृहीतः, कदाचित् तस्य हृदये भीतः सन् वञ्चनं कृतवानिति शङ्का स्यात् ततो भगवान् निःशङ्कमाप्तमिव दोर्भ्यां परिगृहीतवान्, तत उत्तोलनं च कृतवान्, यौ पादौ भगवते चिक्षेप तत्रैव स्थाने स गृहीत इति दत्तमेव गृह्णातीत्यपि सूचितम्, उत्तोलनादिकं सर्वं यथा पुनर्नायाति तथा ज्ञापनार्थम्, महान् देवलब्धवर इति तस्य गर्वनाशार्थं सावज्ञमवज्ञापूर्वकमुत्सर्गः, शतशब्दोपरिमितवाची, धनुःपदं वीरत्वज्ञापनार्थम्, ननु देहेन महान् सः, बालकश्च भगवान्, अलौकिकं च सामर्थ्यं न प्रकटितवान्, तत् कथं-तस्योत्तोलनादिकमित्याशङ्क्य दृष्टान्तमाह यथोरगमिति, गरुडो यथा महान्तमप्युरग भक्ष्यत्वात् क्लृप्तत्वात् भक्ष्यमाणः, बले विद्यमाने पराक्रमं करिष्यतीति बलक्षयार्थं तथा क्रियते, तथा भगवानपि, असुरो निवार्य एवेति बलक्षयार्थं तथा करणम्, एवं कृत्वा न महत् कर्म कृतमिति मेने किन्तु पूर्ववदेव विशेषेणैव लीलयैव स्थितः ॥५॥

**SRI SUBODHINI:** Our Lord is the supreme clever person and having understood that this demon Kesi cannot be killed either by the celestial gods or even by the demons or through the invocations from any Sastras (Manthras), our Lord acted to solve this problem and the same is explained in this verse. Our Lord escaped by Himself, by bending in such a way from the lashings made by this demon, through his tail. He caught hold of his two hind-legs, through His hands and raised him upwards, swirled him many times and flung him away for not only 400 metres, but thousands of metres away!



Although this demon Kesi had attacked our Lord by running fast towards Him, with a view to kill our Lord, and for this sake, had made his tail an ideal instrument and began to give “lashings” to our Lord, but due to the cleverness of our Lord, all his efforts were proved futile as our Lord is ADHOKSHAJA (the one who is beyond the senses) — hence the senses of this demon or his actions could not even touch our Lord. Due to this reason, these “lashings” could not even touch our Lord. This is indeed appropriate and our Lord escaping, through His own supernatural capacity, the dangerous attack made by this demon, is also appropriate.

This horse, at first had come in the front and then he turned himself and gave “lashings” through his tail. Due to this, our fearless Lord, who got angry now, caught hold of Kesi’s hind-legs, through both of His hands and lifted him up, swirled him and flung him away, with great disdain! This demon had got the boons from the celestial gods and hence he was very proud! With a view to destroy his “pride” only, our Lord, who is the real strength and basis behind every type of power and strength, now took him up, swirled him and flung him very far away, with great ease! — through which, the demon will never be able to come back!

This demon had a “huge” body and our Lord was still a “boy” only! In fact, at this time, our Lord did not even exhibit His supernatural powers. How come then, our Lord lifted this huge body and had also flung the same to the farthest distance? Removing this doubt, an example is being given here. Like the Divine Garuda bird lifts a huge heavy serpent — which is his regular food only — and by dashing it on the ground, makes it weak and fit for being eaten! In the same way, our Lord also, with a view to

weaken this demon, swirled him in the sky and flung him far away! As this demon will come back to fight again, if he was left with his strength! After throwing him to the farthest place, our Lord disregarding His own feat as trivial and ordinary, stood at the same place.

स लब्धसंज्ञः पुनरुत्थितो रुषा व्यादाय-

केशी तरसापतत् हरिम् ।

सोप्यस्य वक्त्रे भुजमुत्तरं स्मयन्-

प्रवेशयामास यथोरगं बिले ॥६॥

**VERSE 6 Meaning:** "At first, this demon became unconscious. On getting his consciousness back, he opened his mouth and again came to attack our Lord Shri Krishna. Our Lord Shri Krishna, smilingly, showed His hand before his face. Like a serpent slides into its hole smoothly, our Lord's hand also went inside the opened mouth of Kesi."

**श्रीसुबोधिनी :** प्रक्षिप्तस्य वृत्तान्तमाह स लब्धसंज्ञ इति, पूर्वं मूर्च्छितः पश्चात् लब्धसंज्ञस्तथापि न निवृत्तः किन्तु पुनरुत्थितः, ततो मुखं व्यादाय यतः केशी तरसा शीघ्रमेव हरिमभ्यापतत्, ततो भगवानपि भोजनार्थमिव व्यात्तमुखं भोजितवानितयाह सोपीति, भगवानप्यस्य वक्त्रे उत्तरं वामभुजं स्मयन् हसन् भक्षणार्थमायासि चेत् भक्षयेति वदन्निव भुजं प्रवेशयामास, वामो हि भुजो दैत्यानामेवेति, स निःशङ्कं प्रविष्ट इति वक्तुं दृष्टान्तमाह यथोरगं बिल इति ॥६॥

**SRI SUBODHINI:** After he was "thrown" away, whatever happened is being described in this verse. At first, this demon had become unconscious. Then he got his consciousness back and did not go back! He stood up and with a view to swallow our Lord, he opened his mouth and with great fury and force came and attacked the Lord. As he had attacked the Lord, by opening his mouth and the Lord, with a view to fulfill his desire to

eat and swallow our Lord, extended His own hand to him and told him, "Now here is my hand. Take it and eat it" and smilingly, He put His left hand in his opened mouth. Why left hand? — this hand belongs to the demons only. This hand slid into the mouth of this demon in such a way, that it looked as though a serpent was sliding into its own hole, so smoothly!

दन्ता निपेतुर्भगवद्भुजस्पृशस्ते केशिनस्तप्तमयःस्पृशो यथा ।  
बाहुश्च तदेहगतो महात्मनो यथामयः संवृद्धे उपेक्षितः ॥७॥

**VERSE 7 Meaning:** "On the touch of our Lord's hand only, the teeth of this horse fell apart in such a way, like the teeth of a person fall down on coming into contact with molten metal! Like a disease in the body spreads and grows, through neglecting it! In the same way, the hand of our Lord, after entering into his body, began to grow big gradually."

**श्रीसुबोधिनी :** भुजप्रवेशनं कथं मारणोपाय इति शङ्कायां प्रकारमाह दन्ता निपेतुरिति, स भक्षणार्थं प्रवृत्तः दन्तसम्बन्धं कारितवान् तदा भगवद्भुजस्पृशो भगवद्भुजं स्पृशन्तीति तथाभूता दन्ता निपेतुः, ते प्रसिद्धा यैर्देवा अपि हन्यन्ते तत्रापि केशिनः अतिप्रसिद्धस्य अलौकिक-प्रकारेणौषधादिस्पर्शनेनैव दन्ताः पतिता भविष्यन्तीत्याशङ्क्य दृष्टान्तमाह तप्तमयःस्पृश इति, तप्तमयः अग्निवर्णं ये स्पृशन्ति ते तप्तमयःस्पृशः तप्तमयो वा तप्तलोहम्, स्पृशः षष्ठ्यर्थे द्वितीयेति, ततो बाहुरपि तदेहान्तःप्रविष्टः ववृद्धे तस्य वृद्धौ साधनं नापेक्ष्यत इत्यत्र दृष्टान्तमाह, यथामय इति, यदेव किञ्चित् करोति पुरुषस्तद्रोगप्रतीकारमकुर्वन्, तेनैव स वर्धते, न हि देहवृद्धाविव रोगवृद्धौ साधनमपेक्ष्यते। ननु वृद्धौ विकारित्वं स्यात् तथा चानुभवो न स्यात् दोषश्च स्यात् इति चेत् तत्राह महात्मन इति, स हि व्यापकः सर्वतः पाणिपादान्तः यावत् दूरे मायामुद्घाटयते येन तेनैवावयवेन वृद्ध इत्युच्यते, महान् आत्मा स्वरूपं यस्य, अस्य च उपेक्षा प्रणिपाताकरणं पलाय्यागमनं वा ॥७॥

**SRI SUBODHINI:** On this verse, a description is given as to the manner in which this demon was destroyed, after the Lord had put His hand into his body, through his mouth! He had come to eat our Lord. and due to this, this demon began to bite the hand of our Lord, through his teeth — the teeth which could even kill the celestial gods — on coming into contact with the Holy hand of our Lord, his teeth fell apart, in such a way like the teeth of a human being falling down, no sooner they come into contact with molten metal. Up to now, his teeth were in tact and healthy, either due to a “supernatural” reason or through some wholesome medicines!

The hand of our Lord went inside his body and began to grow in size like, through laziness and through avoiding the steps to be taken to prevent a disease, the disease grows in its intensity. For the body to be healthy and fit, exercise, control and consumption of healthy food etc. are essential. The disease, if not controlled or attended to, gradually becomes intensified. In the same way, our Lord’s hand also, without any opposition, began to grow in his body.

**DOUBT:** The 6 different types of changes in one’s body like being born, living, changing, growing etc. are all seen because of the Lord’s power of Maya or illusion. Like one cannot touch the water, which is seen in the desert, through the power of illusion, how did Kesi feel the growing hand of our Lord, which was growing only due to the power of Maya or the illusory power of our Lord? If this demon had indeed experienced this, then is there any “Dosha” or “blemish” attached to him? This doubt is removed through the use of the words “MAHĀTMANAHA” — our Lord’s “Atma” or His Divine self is glorious and great! Our Lord’s Divine form

is present everywhere, with His hands and legs everywhere! The Lord puts His own power of Maya in His parts of the body, as per His own wish and that “part” either grows or gets smaller! Hence, in this “elongation and growth” of the hand, there is no “Mayik Dosha”. In fact, Kesi felt the experience of our Lord’s hand and its gradual “growing” inside his body. Our Lord continues to be pure — without having bound by Maya or His own illusory power! Like in a human body, a disease spreads due to neglect, Kesi also showed his “neglect” of our Lord by not prostrating or surrendering to Him or attacking Him with his tail etc. Due to this “neglect” on his part, the hand of our Lord began to grow in his body.

समेधमानेन स कृष्णबाहुना-

निरुद्धवायुश्चरणांश्च विक्षिपन् ।

प्रस्विन्नगात्रः परिवृत्तलोचन पपात-

लेण्डं विसृजन् क्षितौ व्यसुः ॥८॥

**VERSE 8 Meaning:** “The inhalation-exhalation of Prana (life-force) got blocked, due to the gradual growth of the hand of our Lord and he now began to get choked. He fell on to the ground and began to dash the ground with his legs. His eyes bulged out and perspiration came out of his body and along with his stools, his life also got out of his body.”

श्रीसुबोधिनी : ततो यत् जातं तदाह समेधमानेनेति, सम्यक् परितः एधमानेन वर्द्धमानेन, स केशी, कृष्णपदमेतदर्थमेवावतीर्ण इति ज्ञापनार्थं, बाहुश्च क्रियाप्रधानः अतोसमीचीने बाहुप्रक्षेपणादिकं न विरुध्यते, वक्त्रविवरस्य बाहुना पूर्णत्वात् निरुद्धवायुर्जातः, तदा व्याकुलः चरणांश्च विक्षिपन् विशेषेण क्षिपन् दुरात्मभिरेवाहमानीतो मारणार्थमिति क्षिपन्निव, चकारात् कंसं च, अन्तः प्रयासात् प्रस्विन्नगात्रो जातः, परिवृत्ते लोचने यस्य,

अन्तर्बहिः क्रियापगमः ज्ञानापगमश्च सूचितः, तदा पपात लेण्डं विसृजन्  
इति, पायुद्वारा मलं विसृजन्, लेण्डशब्देन शकृदुच्यते, क्षितावपतदिति न  
पातेन कश्चिदुपद्रुत इति सूचितम् ॥८॥

**SRI SUBODHINI:** What happened next is explained through this verse. Our Lord Shri Krishna had taken this incarnation for the purpose of destroying these demons. His "hand" is the symbol of His "action", as usually the "hands" do all the works. This growing hand of our Lord filled up the mouth of this demon Kesi, and his life-breath came to be blocked, and thus he was not able to breathe. He began to dash his legs on the ground and to abuse his bad legs, which had brought him to our Lord Shri Krishna, for his death and also Kamsa, who had sent him here for his death! He got drenched in perspiration due to the pangs of death. His eyes got bulged out. He lost now, both his inner knowledge and the outer strength for action. Due to this, groaning, he fell on the ground and died. Nothing untoward happened by his falling to the earth.

तद्देहतः कर्कटिकाफलोपमाद् व्यसोरपाकृष्य भुजं महाभुजः।  
अविस्मितो यत्नहतारिरुत्सम्यैः प्रसूनवर्षैर्वर्षद्भिरीडितः॥९॥

**VERSE 9 Meaning:** "Our Lord withdrew His hand from the shattered dead body of Kesi, which resembled like a ripened fruit. Our Lord had killed this enemy without any effort in a very easy way! Our Lord did not feel any surprise at all on this, but the celestial gods, who were all witnessing the enactment of these Divine Leelas by our Lord, became very astonished by this act of our Lord! They began to shower flowers on our Lord Shri Nandanandana and praised Him."

श्रीसुबोधिनी : ततः कार्ये सम्पन्ने भगवान् सर्वैः पूजितो गृहे गत

इत्याह तदेहत इति, समारब्धा वृद्धिः ततो न निवृत्ता गतेष्वपि प्राणेषु वर्धमाना। देहं पक्वकर्कटिकाफलवत्, विदीर्णं कृत्वा विदीर्णद्वारा हस्ते निर्गते निवृत्ता मुखतो हस्तनिःसारणे क्रिया परिवृत्ता भवतीति तदर्थं देहविपाटनम्, व्यसोरिति निष्कासने हेतुः, त्यक्तप्राणो देहः, अशुचिर्भवतीति कृतकार्यत्वं च ज्ञापितं, अपाकर्षणं ततो निःसारणं पूर्ववत् करणं च, महान् भुजो यस्येति भुजेनापि मुक्तिं दातुं शक्यत इति तस्य मुक्तावपि न सन्देह इत्यर्थः, महती तस्य क्रियाशक्तिरिति च ज्ञापितम्, एवमपि कृत्वा अविस्मितः, न हि तृणे छिन्ने कस्यचिदभिमानो भवति, तदेव ज्ञापयति अयत्नहतारिरिति, न कोपि भगवता प्रयत्न कृतः अनायासेन हत इति, केचिन् मायापगमः स्वाज्ञयेति न प्रयत्नः, ऊर्ध्वस्मयैः हसद्भिः सर्वैरेव देवैः प्रसूनवर्षैः पुष्पवृष्टिभिः सहितैर्भगवानीडितः तत्र स्थितवाक्यानि न सन्ति किन्तु पुष्पवृष्टिरेव, तदाह वर्षद्भिरिति, वर्षणमिव स्तोत्रमिति प्रसूनानां वर्षो येषां इति पुष्पवृष्ट्याधिकारिणो देवाः तैर्वर्षद्भिरर्थात् पुष्पैरेव ईडित इति स्तोत्रं भिन्नमेव, एवं हेतुत्वेन केशिवधो निरूपितः ॥९॥

**SRI SUBODHINI:** After the destruction of Kesi, the celestial gods showered flowers over our Lord and praised Him. This is dealt with in this verse. On the death of this demon Kesi, our Lord's hand was seen still growing and came out of his body like breaking a ripe fruit. When the hand was withdrawn through the mouth of Kesi, it's growth stopped at this time, and became like before!

The demon had died. The dead body is considered as "polluted". Hence the Lord withdrew His hand from his body. Our Lord really has "big hands" which are capable of conferring "liberation" (Moksha) to His devotees. Hence there is no doubt on the "liberation" for Kesi. The word "MAHĀBHUJA" (great/big hand) is used to denote that the "power of action" of our Lord (KRIYASHAKTHI) is very glorious indeed!

On the destruction of Kesi, our Lord Shri Krishna



did not get surprise or wonder! Like a person, who has just broken a blade of grass, does not feel proud, that he has broken a blade of grass! For our Lord, this “destroying the demon” was a trivial affair or task! Kesi was comparable to a blade of grass for our Lord! Our Lord did not do any effort to kill him. Very easily, this demon was killed by our Lord. Some commentators say, that through His own “order” only, He had made “Māya” (His illusory power) to go away from this situation i.e. the Lord did not put any effort to eradicate “Māya” from here.

Now that this demon was killed so very easily, it made the celestial gods get “wonder” at this Divine Leela of our Lord, and they showered flowers on our Lord, and also sang His “praise” (Stuti). In the verse, there is no word for this “praise” (Stuti), as only the description of “showering of flowers” has been given. We have to understand that the “praise” sung by the celestial gods, of our Lord, was like the showering of flowers only. Hence those celestial gods, who had the “authority” to shower flowers on our Lord, now, did the “praise” and worship of our Lord, through flowers only. In this way, the death of Kesi, who was the cause for Kamsa’s death, has been described.

देवर्षिरुपसङ्गम्य भागवतप्रवरो नृप ।

कृष्णमल्लिष्टकर्माणं रहस्येतदभाषत ॥१०॥

**VERSE 10 Meaning:** “During this time, the sage Nārada, who is the foremost of devotees of our Lord, came alone to meet our Lord, who is omnipotent, and by standing near to our Lord, began to speak.”

**श्रीसुबोधिनी :** ततो नारदस्य स्वापराधक्षमापनार्थं वाक्यानि निरूपयन् पञ्चदशभिः प्रथमतः तस्य समागमनमाह देवर्षिरिति, यदैव भगवता केशी



हतः तदा भगवत्समीपे न कोपि स्थित इति तदैव समागतः निकटे भक्तवन् नमस्कुर्वन्, तदाह उपसङ्गम्येति, देवर्षित्वाच्च तदर्थपरिज्ञानं, भगवान् कथं तमनुज्ञातवानित्याह भागवतप्रवर इति, भागवतानां मध्ये प्रवरः श्रेष्ठः भागवतमार्गोपदेष्टृत्वात्, नृपेति सम्बोधनमनभिप्रेतोप्यागच्छतीति राजलीलायाः परिज्ञापनार्थं, उच्यमानः कथञ्चिद् अनभिप्रेतो नारद इति भगवान् मारयेत्, अतः कथं निर्भयो भूत्वा तथा वदतीत्याशङ्क्याह अक्लिष्टकर्माणमिति, स्वतोप्यागमनं परमानन्दरूपत्वात् सम्भवति तदाह कृष्णमिति, रहसीति, उभयोरदृश्यत्वे एकान्ते वा गत्वा उभयोरपि तथा सामर्थ्यसम्भवात् नानुपपत्तिः, इदं वक्ष्यमाणं स्तोत्रपूर्वकं निवदेनात्मकमभाषत ॥१०॥

**SRI SUBODHINI:** From this verse onwards, through 15 verses, the “pardon” for “wrong-doing” being asked for by the sage Nārada to our Lord, after his coming to our Lord, is being described. When our Lord had destroyed the demon Kesi, not one of the Gopas was present with Him, at that time. Being the sage of the celestial gods, the sage Nārada came near to our Lord, prostrated to our Lord like a great devotee. Sage Narada is the foremost of all devotees (the crest jewel among all the devotees of our Lord). He is the instructor and advisor of this path of Bhakthi. Without knowing the desire and will of our Lord, the sage Narada came near to our Lord, thinking himself to be a “wrong-doer” (APARAADHI). Our Lord is capable of doing even the “hardest” of tasks in a very simple way. He is omnipotent. He is of the Divine form of the Supreme bliss (Paramaanandaroopa). The sage Narada came to our Lord, without any fear and began to do a “Stuti” (praise). He met the Lord alone and began to speak words of request. Like our Lord is, the sage Narada also is not seen by anyone at all times. He keeps himself hidden most of the time. He shows himself only when he wills to do so. Hence, the sage Narada’s

requests of supplication were not heard or seen by anyone else. In the original verse, the word "king" (Nripa) has been used by Shri Sukadeva to denote, that during the conduct of "Raja Leelas" it becomes necessary for a king to see and hear things, although he may not like to see or hear them!

**कृष्ण कृष्णाप्रमेयात्मन् योगीश जगदीश्वर ।**

**वासुदेवाखिलावास सात्वतां प्रवर प्रभो ॥११॥**

**VERSE 11 Meaning:** "Oh! Lord Shri Krishna! Oh Lord who is Sat-Chit-Aananda (truth-consciousness-bliss)! Oh! Lord, who is the undivided Divine Brahman! Oh! Lord! Yogeswara! Oh! Lord of the Universe (Jagannātha)! You are present in every being, by being enveloping them (or having enveloped them). You are the resort of everyone! Oh! Lord of the Yādava clan! You are omnipotent."

**श्रीसुबोधिनी :** प्रथमं भगवन्तं नवधा सम्बोधयति कृष्ण कृष्णेति, मूलरूप निरूपयन् कृष्णेति सदानन्दो मूलमन्यथा जगतस्तदात्मत्वं फलरूपता च न स्यात्, तत्र प्रमाणद्वयमाह अनुभवं वेदं चाग्रिमाध्याम्, पुनः कृष्णेति द्विरुक्तिरादरे, परमानन्द एवादरणीयो भवतीति, यद्यपीदमित्थतया नानुभूयते तथापि वस्तुस्वाभाव्यात् तत्रादर उत्पद्यते, अत्रार्थे प्रमाणं वदन् वेदानां गम्य इति तदर्थं वेदात्पत्तिरिति, द्वितीयं प्रमाणमाह अप्रमेयात्मन्निति, न प्रमातुं योग्यः केनाप्यात्मा यस्य, सर्वथा प्रमाणाभावे नास्तीति न मन्तव्यं, आत्मत्वात्, अतो भगवतैव स्वरूपकथनं चोपपद्यते, एवं द्वाभ्यां प्रमाणरूपतां निरूप्य साधनरूपतां निरूपयति द्वाभ्याम् योगीश जगदीश्वरेति बहिर्योगः अन्तरीश्वरत्वेन नियमनं तदर्थमाराधना च यथा सम्यगेव प्रेरयतीति, ईश्वरत्वाद् वावश्यं सेव्य इति, फलरूपत्वमाह द्वयेन वासुदेवाखिलावासेति, वासुदेवो मोक्षदाता, अखिलावासेति तस्य दाने परिज्ञानं, भोक्तृरूपश्च स भोग्यरूपश्चेति फलत्वं च सम्पद्यते, प्रमेयरूपत्वेन निरूपयन् भगवत्सिद्धान्तसिद्धमेव प्रमेयमिति ज्ञापयितुं द्वयमाह सात्वतां प्रवर प्रकर्षेण त्रियत इति प्रवरः, प्रकृष्टो वा

वरः भर्ता, सात्वतैः यो त्रियते स एव प्रमेयमिति, यश्च परिपालयितुं शक्तः  
स एव च पतिः, एवमुपास्योपासकयोः निरूपको धर्मो निरूपितः ॥११॥

**SRI SUBODHINI:** In this verse, Shri Narada addresses our Lord “Shri Krishna, Shri Krishna” with 9 ways of addressing our Lord. The meaning of the word “Krishna” — is our Lord Shri Krishna is “Sadaananda-roopa” (of eternal bliss). Being such, He is the basis of all divinity and the root-cause for everything. If this was not so, this universe will not have its real basis for its “form and results”. On this aspect, through the next two “addressing”, the proof and evidence of “spiritual experience” and the “Vedas” are given. By addressing our Lord twice as “Krishna, Krishna”, sage Narada is showing his respect for our Lord. Only the “Supreme bliss” is respected by everyone, and the Lord is of the nature of “Paramaananda Sadaanandaroota”. But it is not possible to experience the actual nature and type of this Supreme bliss — i.e. this “bliss is this much”, “of this type” only etc. “as it is exactly”, no one can understand or experience. But this nature of this Supreme bliss viz. “Not coming within the experience of anyone” is itself a factor for it being respected and worshipped.

Our Lord Shri Krishna, who is of the Divine form of “Supreme bliss” (Paramaananda-swaroota) cannot be “experienced” or “known” through a “human experience”. But our Lord can be realized and understood through the Holy Vedas. That is why our Lord has created the Holy Vedas. The word “Lord, who is undivided Divine Atma” (APRAMEYA-AATMAN) has been used only with a view to prove this fact. This “Supreme principle” of our Lord Shri Krishna cannot be known at all, through any “proof or evidence” (i.e. no proof or evidence can exactly say the

true Divine nature of our Lord) as it is said in the Upanishad, "words cannot enter into His realm, nor the mind, as words and mind come back, unable to explain the exact nature of the Divine." Thus, no proof or evidence can make or enable a person to clearly understand our Lord, at all times. But as our Lord is the Divine self (Atma) of everyone, His "existence" as "truthful" is beyond any doubt. In other words, there is no doubt on "His reality". Due to this reason only, the Lord Himself is capable of explaining His real Divine nature and no one else. In the Gita and in Sri Bhagavatam, He has clearly stated that, "Please know by yourself, through your Atma, the real nature of your Atma" and "I confer the knowledge of one's own Atma to those, who seek their own Atma."

In this way, after describing the "self-evident" nature of our Lord Shri Krishna, now, it is stated that the "spiritual effort" (Sādhana) is also our Lord Krishna only. This fact is stated through the words "YOGEEESA" (the Lord of all Yogas) and "JAGADEESWARA" (Lord of the Universe). Our Lord being the Lord (Ishwara) of the Yogas, is the Lord of all the external "senses" (Indriyas) and also is the Lord of the universe. Through this, our Lord controls, inside everyone, the senses and it's actions and due to this only, a devotee is able to perform His spiritual practices (Sādhana) properly. WITHOUT OUR LORD'S HELP NO ONE CAN DO ANY SPIRITUAL PRACTICE. In other words, as the Lord is the "Ishwara" of this entire universe, He is "fit" to be worshipped and served by everyone. Later through the words "Vaasudeva" and "Akhilaavaasa" (being present in everyone), it is said that our Lord is the "result" (Phalam) of all the spiritual efforts (Sādhana) also. Through the use of the Holy name of our Lord as "Vaasudeva", Shri Narada indicates the

Lord's nature of giving MOKSHA or "liberation" to the Jivas, struggling in this world. Through the use of the Holy name of our Lord as "Akhilaavaasa", indicating the "all-enveloping" nature of our Lord, sage Narada is indicating that only our Lord is aware of those Jivas, who "deserve" to be given the benefit of "liberation". IN THIS WAY THE ENJOYER (BHOKTHA), THE JIVAS AND THE "ENJOYABLE" (BHOGYA) AND ALSO "MOKSHA" (LIBERATION) — ALL THESE ARE OUR LORD SHRI KRISHNA ONLY! "HENCE THE 'RESULT' IS YOU ONLY"!

In this way, after describing the Lord, as per the "Maryada" path, as the "result" of all spiritual efforts, in this verse, our Lord is addressed as "SAATWATAAM PRAVARA" and "PRABHO" — thus proving the "Bhāgavata Siddhānta" or the glory and the true nature of pure devotion to our Lord. "Oh Lord! You are the only ONE to whom your devotees can come and take refuge in and ask their boons. As You are the highest "Bhartha" — protector and true husband — the devotees have already fully opted and chosen You, as their own and through this YOU ARE THE ONLY "BELOVED" for the devotees! "Oh Lord You are "Prabhu" — capable of protecting and saving everyone. You are the "husband" (ruler) of everyone." As per the saying "He is the master and protector (husband) and why then is there fear in us?" — You are the "Pati" or husband (master) worthy of being worshipped and we, the Jivas, are the worshippers, as we are being protected by You". In this way, through these two Holy names, the sage Narada has described the true nature of the "Lord to be worshipped" (UPAASYA) and the "devotees who will worship" (UPAASAK) and the quality of such type of worship.

स्वापराधनिवृत्त्यर्थं त्रिधा स्तोत्रं चकार ह ।

मूलरूपं तु सम्बोध्य मध्यकार्ये निरूपिते ॥१॥

**KĀRIKA 1 Meaning:** “For seeking “pardon” for his own wrong-doing, after addressing our Lord Shri Krishna, who is the “root-cause” for this universe, Narada praised Him, with his “Stuti” (praise) in three ways of Jnana, Bhakthi and Karma. The “middle Bhava” and the “Bhava of Kārya (“task”) also have been explained.”

[EXPLANATION OF THE ABOVE FROM “LEKH”:

The “three ways” referred to in this first Karika denote to (1) “Refuge of everyone” indicates “Jnana”. (2) “Prabho” (Oh Lord!) indicates “Bhakthi” and (3) all the other Holy names like “Krishna, Krishna” indicates “Karma” (or action). The first 7 Holy names pertain to Karma or action, one appellation indicates “Jnana” and the last appellation indicates Bhakthi. The later verse beginning from “TWAMAATMA” (“you are the Divine self”) indicates the “middle Bhava” and the verse beginning with the words “AATMANAAT-ATMAASRAYA” (you are independent and free, as you are fully omnipotent) indicates the “Bhava of Kārya” or action. In this way there are three verses dealing with this viz. 11<sup>th</sup>, 12<sup>th</sup>, and 13<sup>th</sup> verses.]

ततोवतारकार्यस्य निरूपणमतः कृतम् ।

अनुमोद्य करिष्यन् यः पञ्चभिस्तदुदीरितम् ॥२॥

**KĀRIKA 2 Meaning:** “After this, through one verse, description is done on the aspect of the main task to be completed during this “incarnation”; through another verse “appreciation” is expressed (for the killing of Kesi), and through five verses, the “tasks” which will be attended to (by the Lord) are being described.”

सामान्येन कृतं द्वेधा द्वाभ्यां स्वेन तथान्यतः ।

ज्ञानभक्तिविभेदेन स्वरूपं च निरूपितम् ॥३॥

**KĀRIKA 3 Meaning:** “Then through the 21<sup>st</sup> and 22<sup>nd</sup> verses, the “tasks” attended to by our Lord and by Arjuna (done in an “ordinary” way) are described and through the last 23<sup>rd</sup> and 24<sup>th</sup> verses, our Lord’s Divine nature is described, keeping the differences between the paths of “Jnana” and “Bhakthi”.”

आनन्दचित्सतां रूपं ज्ञाने भक्ताविहोदगतिः।

कार्यार्थमवतीर्णत्वात् भक्तिमार्गे न दूषणम् ॥४॥

**KĀRIKA 4 Meaning:** “In the path of “Jnana”, the “Jnanis” get the bliss of “Jnana” of the “consciousness” (Chitswaroopa) aspect of our Lord. In the path of “Bhakthi” our Lord’s manifestation takes place. Our Lord has taken His incarnation to relieve the burden of this earth (of all evil forces). Due to this reason Narada says, “My giving suggestion to Kamsa is not against the principles of this path of Bhakthi”.

कृतं तु भगवानेवेत्येवं सप्तभिर्यते ।

कर्ममार्गेऽप्यदोषाय सामान्यद्वयमीर्यते ॥५॥

**KĀRIKA 5 Meaning:** “Our Lord’s Divine story, from the point of view of “Dharma” and “Dharmi” has been described in 7 verses (from 16<sup>th</sup> to 22<sup>nd</sup>). Even from the point of view of the path of “action” (Karma), Narada’s giving advice and suggestion to Kamsa is not inappropriate. Hence all these stories are dealt with in the usual manner.”

ततोन्ते ज्ञानभक्ती च स्वापराधो यतो न हि ।

उपक्रमगतिभ्यां च षोडशात्मा निरूपितः ॥६॥

**KĀRIKA 6 Meaning:** “With a view to redeem his own “wrong-doing” the sage Narada, in the end, has described “Jnana” and “Bhakthi” in 2 verses. The first verse (10<sup>th</sup>) described the “coming” of sage Narada and



the last verse (25<sup>th</sup>) described the “going” away of sage Narada from the Holy presence of our Lord.”

**त्वमात्मा सर्वभूतानामेको ज्योतिरिवैधसाम् ।**

**गूढो गुहाशयः साक्षी महापुरुष ईश्वरः ॥१२॥**

**VERSE 12 Meaning:** “Like there is “fire” present in the wood, in the same way Oh! Lord! You are present as the “Aatma” (Divine self) inside every being! Even then, You remain secret and people are not able to see You. You are in the cave of the heart (intellect) and also it’s witness. You are, Oh! Lord! the most glorious Primordial Purusha! The Supreme Purusha and Ishwara, who rules and provides/protects all the Jivas, who are not independent.”

**श्रीसुबोधिनी :** एवं नवधा मूलरूपं निरूप्य स्वदोषपरिहारार्थं भगवतः सर्वात्मकत्वं निरूपयति त्वमात्मेति, जीवा अप्यात्मानो भवन्तीति तद्व्यावृत्त्यर्थं **एक एव त्वं सर्वभूतानामात्मेति**, जीवाः, प्रत्येकमात्मानः, अयमात्मशब्दः ब्रह्मवादेपरमात्मपरः, योगशास्त्रे विभूतिपरः, भगवच्छास्त्रे आत्मनामात्मा आधिदैविको गङ्गेव, साङ्ख्ये तु न जीवब्रह्मविभागः ‘पुरुषेश्वरयोरे’त्यत्र निषिद्धत्वात्, चतुर्ष्वपि पक्षेषु भगवतो न विलक्षणत्वं, प्रतीतिस्तूपाध्यादिविषय इति, तत्र दृष्टान्तमाह **ज्योतिरिवैधसामिति**, सर्वेषामेव काष्ठानां मध्ये ज्योतिरग्निरेक एव, वर्णान्तरप्रतीतिस्त्वौपाधिकी, सम्बन्धी निरूपितः, न तु तत्तेवाधिकरणत्वम्, अनेन काष्ठमग्निरेव, काष्ठता परमगनेर्लयप्रतिबन्धिका, तस्मिन् दग्धे स्वरूप एव वह्निस्तिष्ठतीति, अत एव **गूढः** विद्यमानमपि न कोपि जानाति, अग्नेः स्वरूपमुभयथा प्राप्नोति, भ्रातृव्यवशात् दाह्याभावाद् वा, उपाधिरुभयस्यापि प्रतिबन्धकः यथा न दहति तथा न शाम्यति च, तथा सङ्घाते जगति विद्यमाने आत्मा न स्वरूपं प्राप्नोति, न साधनैर्नापि, बाधकैः, एतदर्थमेवमुक्तवान्, अस्तीत्यत्र मथनवत् प्रमाणमाह **गुहाशय** इति, गुहायामाशेते इति, अन्यथा सर्वप्रकाशो न स्यात्, किञ्च **साक्षी** सर्वकर्माणि पश्यति, अन्यथा अयमहमेतत्सर्वद्रष्टेति, अन्यथाफलभोगोपि न स्यात् इत्यपि निरूपितम्,



जीवव्यावृत्त्यर्थांमाह महापुरुष इति, सानुभावः पुरुषो महापुरुषः अनुभावश्च परमकाष्ठामापन्नः चतुर्ध्वपि पक्षेषु भगवद्धर्म एव, किञ्च ईश्वरस्त्वं सर्वनियामकः, नियम्यास्तु जीवा इति, यथा नियमयसि तथा कुर्वन्तीति, स्वरूपत्वात् प्रेरकत्वात् च सामान्यन्यायेन न मम दोषः ॥१२॥

**SRI SUBODHINI:** Through this verse, the sage Narada is describing our Lord's nature of having become all the forms and names and also being the "Aatma" in everyone. Many a time, the word "Aatma" is used to denote or refer to the "Jivas" also. But in this verse, the meaning given is "Oh Lord You are the "Aatma" (the Divine self) in all the beings. This word "Aatma" is used to refer to our Lord Shri Krishna as the "Jivas" are different from each other, limitless in number and present in all these "bodies" differently.

This word "Aatma" used in this verse denotes the "Supreme Brahman" and the "Paramaatma" (the Supreme soul). In the "Yogasastra", the word "Aatma" denotes "glorious manifestation" (Vibhooti). In our "Bhagavata Sastra" like the Divine form of the Holy Ganga river, the word "Aatma" is used to indicate the Supreme Lord of the Universe viz. our Lord Shri Krishna. The word "Aatma" denotes the "original Divine Lord" or the "root and basis for everyone" (MOOLAROOPA). In the Sankhya system, there is no difference between the "Jiva" and "Brahman" as "division" between these two has been nullified through the scriptural references such as "like the Purusha and Ishwara" (PURUSHESWARAYO HO). In all these 4 types of systems, our Lord's form is not different, but is considered as "ONE" only. The seeing of "division" is due to "wrong perception" caused by "ignorance" ((UPADHI), and this perception is considered as lower in nature (i.e. perceiving "division" is considered as "Gauna"

or lower). An example is given here to make us understand better. Like in all types and kinds of "wood" the presence of "fire" (Agni) is there, and it is "same" only (i.e. ONE only), in the same way, "Oh Lord! You are the Aatma in every being and are ONE only". As per the nature of the wood, there may be some difference in the "flames" and its colour. But "fire" is the same in every type of wood. Like in the beings, as per the peculiar and particular quality of wood, it may appear, that there are also different types of flames — but this is a "lower category" factor, and the most important common factor is the presence of the same factor of "fire" in this wood.

Like the "flames" only look different, as per the nature and quality of the wood, but the "fire" is present in the same way and form only in all types of wood, having enveloped the wood. In the same way, the differences, which we see among the beings such as less weight, more weight, long, short etc. are not those of the Lord, who is present in the "bodies". That is why the example of "fire" has been given in this verse.

In this way, after describing our Lord as the "Aatma" (Divine self) of every being, in the example the "fire" has been specified as the "Aatma" of all types of wood. In other words the "wood is only fire". Fire is there till the wood is there and vice versa. On the burning out of the wood, the aspect of "fire" remains in its own "real" form! That is why, in the verse, our Lord has been called as "secret" or "hidden". Like the fire is "hidden" in every type of wood, our Lord is present in every being. But no one is able to know Him. Like the "fire" gets extinguished through pouring of "water" over it or on the complete burning out of the "wood", (as there is nothing else to be burnt), it becomes "peaceful" by itself by

getting it's original form back. In the same way, on the disappearance of the "seen" (DRISYA), this universe goes back to its original Divine form or our Lord. But the "fire" in the wood is qualified with the nature of the "wood" and no water can quench this "fire", which is present in the wood, nor it can burn, any wood situated nearby! In the same way, the "Jiva", who is living with deep attachment to the world, cannot attain its own "Divine self" (i.e. our Lord) either through the "Sadhana" of "Jnana" or through "ignorance" which is a stumbling block or hindrance! Because of this "similarity" (Samaanata) only, the example of "fire" has been given.

The "ghee" hidden in the milk is taken out through churning. In the same way the Supreme self is present in a "secret hidden" way in every being. He is present and stationed in the space of one's heart. Due to its reality and being the "Aatma" of everyone only, everything else shines and lives. He is the witness of every being. He is the one who sees the "actions" of everyone. If the Lord was not the witness of both "good and bad" actions, then the realization of "this is me", "the Lord is the witness of everyone" will not take place and no one will be able to attain the results of their both good and bad actions. The Lord is the Aatma in everyone (SARVAATMA), the glorious Primordial Purusha! (MAHAAPURUSHA), the supreme goal of everyone and of wonderful glory and supreme greatness. The Jiva is never like this, nor he can become like this. In all the 4 systems of philosophy explained earlier, there is only our Lord, who is endowed with all these qualities. Our Lord is "Ishwara" (the Lord of the Universe) and He is the "controller" of everyone and everything. The "Jiva" is under the control of our Lord and as inspired by the Lord only, the Jiva can act and

does act!" You are the inspirer Oh! Lord! As per this common rule, You are my inspirer also! On being inspired by You only, I have given advice to Kamsa and hence I am not blame-worthy!"

आत्मनात्माश्रयः पूर्वं मायया ससृजे गुणान् ।

तैरिदं सत्यसङ्कल्पः सृजस्यत्यवसीश्वरः ॥१३॥

**VERSE 13 Meaning:** "Oh Lord! You are the controller of everything. You are always free and independent. You are of truthful nature and having truthful ideals. Without depending on any other object/material, You have created the "Gunas" (qualities) through the power of your Maya (power of illusion) and through these Gunas only, You have created this universe, protecting it and will destroy it eventually."

श्रीसुबोधिनी : किञ्च उत्पत्तिविचारेणापि त्वयैव भिन्नतया सृष्टा इति न कंसस्य नापि मम दोष इत्याह आत्मेति, त्वं कर्ता, आत्माश्रयस्त्वमेवाधिकरणं, स्वरूपस्थितावपि त्वमेव करणमिति प्रथमतः करणनिर्देशः, आत्मना मायया सर्वभवनसामर्थ्यमप्यात्मैव, उभयेनेत्येके, मायया लोकानामन्यथाप्रतीत्यर्थं वा, उत्पादितास्तु सच्चिदानन्देभ्यः सत्त्वरजस्तमांसि, लोकानां प्रतीतिस्तु प्रकृतिरिति, अन्यथा भगवतः कर्तृत्वमेव न स्यात् स्वातन्त्र्याभावात्, स्वातन्त्र्येतु उभयोः स्वतन्त्रता न सम्भवतीति प्रकृतिस्तदधीना मन्तव्या, अत आत्मनैव गुणान् सृजन् मायामपि करणत्वेन स्वीकृतवान्, गुणानामुपादानमात्मैव स्वरूपं च, अन्यथाप्रतीत्यर्थमेव भगवद्रूपा भगवच्छक्तिर्व्याप्रीयत इति पश्चात् तैरेव इदं सर्वं जगत् सृजसि अत्सि भक्षयसि अवसि पालयसि, ननु किमर्थमेवं करोषीत्याशङ्क्याह ईश्वर' इति, ईश्वरेच्छाया नियन्तुमशक्यत्वात्, अन्यथा स्वविचारेण प्रयोजनस्याभावात् लीलायामपि प्रयोजनासम्भवः, अत ऐश्वर्यमेव नियामकमिति, अतस्त्वयैव सृष्टमिति त्रिभिर्गुणैरपि अग्रिमकार्यं च विचारितमिति न कस्यचित् दोषः, साक्षात् भगवतः सर्वं जायत इति पक्षः प्रकृते न सम्भवति, तथा सति

वैलक्षण्ये नियामकाभावात् स्वापराधस्तिष्ठेदेव, स्वकृतवैयर्थ्यं च स्यादतो न्य  
एव पक्ष आश्रितः ॥१३॥

**SRI SUBODHINI:** After explaining to our Lord, that he was “blame-free” from the point of view of “creation of this universe” (as explained earlier), sage Narada is now, through this verse, explaining that neither he nor even Kamsa are “blame-worthy”. He says “Oh Lord! You, Shri Krishna, have originated the Jivas, with countless divisions and differences. Due to this reason, neither Kamsa is the wrong-doer, nor I, who went and gave advice to Kamsa. You are the originator of this universe and it's controller/door. You are the refuge of this universe and You are dependent on yourself only (i.e. independent). Through your own Divine form, You have become this vast universe, and You are the “real one”, who is seen as this universe (i.e. You have “become” this universe). In this universe the “cause-effect” of everything is controlled and engineered by You only! You, at first, through your all-powerful (ever-present everywhere) Maya or power of illusion, which is your own Divine power, and by your own self, create the “Gunas” (qualities) in this process of creating the universe. Maya always gives the “opposite” knowledge of everyone, by its very nature (“Ma” = not “Ya” = there). You have Oh! Lord! through your Divine nature of SAT-CHIT-AANANDA (truth-consciousness-bliss) have created the three “Gunas” (qualities) of Satwa, Rajas and Tamas and created this universe, with these qualities. In this world, people regard “primordial nature” (Prakruti) as the real cause for this creation or the creator! If this is the cause of this universe, then no one will regard You Oh! Lord, as the Lord of the universe and its creator! But as You are the creator, You are “independent” door and originator of the “primordial nature”, and if the latter is

regarded as the "creator" then, your "independence" will be affected. None can also regard both "You" and "nature" (our Bhagawan and Prakruti), as the "co-creators". In this event, the "independence" of both of you, will be affected. Due to this reason only, the scriptures have declared that **YOU ARE THE ONLY ONE WHO HAS CREATED THIS UNIVERSE, AND PRAKRUTI (NATURE) IS UNDER YOUR CONTROL. THIS IS THE TRUTH!**"

"Oh! Lord! By yourself and from yourself, you have created these "Gunas" and have used your own power of Maya (illusion) in this process. The basis of all these "Gunas" are "You" only (i.e. your Divine self). This "Maya" (illusion) power of yours' is your own "Shakthi" or power only, used by You to create the "opposite nature or perception" (i.e. to create the illusion) in this created universe. Not only You have created this universe, through these "Gunas", You are also protecting/ruling and also destroying this universe, through these "Gunas" only. You are "Ishwara" — the Lord of the Universe, capable of "DOING, NOT DOING AND DIFFERENTLY DOING" (KARTUM, AKARTUM, ANNYATHA KARTUM SAKTHAHA). No one can control or direct your own will or desire, as You are the master of the universe and everything moves as per your will and desire! If any other power becomes capable of controlling your will or limit your "desire", then, there will be no purpose for this creation done by You, through your own desire and will to enact your Divine Leelas! (As creation is conceived by our Lord as a Leela or sport). Hence, this entire universe is ruled and controlled by your power of opulence (Aishwaryam). Due to this reason only, You, yourself, have originated these "Gunas" and through these "Gunas"



have created this universe and have also determined the course and nature of this universe, so long as it is willed by You to last and all the "actions" therein! In this way Oh! Lord! there is no "blame" attached to anyone!"

"From our Lord only, everyone and everything has got originated" — this is not what is explained by Narada. Why? In this event, as there will not be a reason for the "differences" seen in this universe, Narada's "offence" (of advising Kamsa) will continue to remain and "creation" per se will be a "waste" if "everything at every time" is being done by our Lord only! Hence we should be careful and conclude that creation, functioning and destruction of this universe are managed and controlled by the "Gunas" created by our Lord. (Of course, ultimately the Lord is the "real doer" — this is for those who realize this truth about this "creation". For all others, who are in Maya, they should treat themselves to be under the control of the "Gunas", and try and put efforts to become "Gunaatita" (go beyond the "Gunas" with the grace of our Lord).

स त्वं भूधरभूतानां दैत्यप्रमथरक्षसाम् ।

अवतीर्णो विनाशाय साधूनां रक्षणाय च ॥१४॥

**VERSE 14 Meaning:** "Oh! Lord! You have manifested yourself in this world — You of the same Divine nature of pure "Satwa" (harmony) and the ultimate Supreme person — for the destruction of the kings, imbued with "Rajoguna" who are perpetrating atrocities in this world and the demons and Asuras, imbued with "Tamoguna" and for the protection of the good people."

**श्रीसुबोधिनी :** एतस्मिन्नर्थे हेतुं वदन् एतदर्थमेव त्वमवतीर्ण इति सेवकैरपि तदनुगुणमेव कर्तव्यमिति न ममापराध इति वक्तुमाह स त्वमिति,

भूधरा राजानः ते भूभारका एव भूपालकत्वेन जाताः, वस्तुतो दैत्याः तेषु सात्त्विकाः प्रमथाः यक्षा राजसाः रक्षांसि तामसानि एते त्रयोऽपि सर्वनाशकाः, न हि नाशकैः पालनं सम्भवति अतः केवलं पर्वतभूताः भाराय जाताः, तेषां नाशाय अवतीर्णो भगवान्, तेन भूमेर्भारो गच्छन्ति, साधवश्च परिपालनीयाः, अराजके राज्ये साधूनां परिपालनं न सम्भवति, अरक्ष्यमाणा सर्व एवासाधवश्च भवन्ति, अतः प्रकारान्तरेण दैत्यवधेपि न कार्यं सिध्यति, सर्वेषां वधे प्रलय एव स्यात्, अतो राजानं विधायैव दैत्या हन्तव्याः, अतो भगवान् स्वयमवतीर्णः साधूनां रक्षणार्थं च, चकारात् भक्त्यर्थं च, अतस्तदनुगुणं सेवकैरपि कर्तव्यमिति मयापि कर्तव्यमिति भावः ॥१४॥

**SRI SUBODHINI:** Sage Narada is giving the reason for the incarnation being taken by the Lord. "You have, Oh! Lord, primarily manifested for the destruction of the demons and the wicked, and with a view to aid and assist You, we, your servants, are also expected to do those actions, which will be in conformity with the goals of your incarnation. Hence, I have not committed any error in making Kamsa aware of your existence and glory". This is dealt with in this verse. The kings, who are supposed to rule this earth with goodwill have now become its "burden". They have become "exploiting" by nature. In reality, all these kings are indeed "demons" only. The kings among these, who are "proud" are "Satwik"; the "Yaksha" kings are "Rajasik" and the "Rakshasa" kings are Tamasik. All these three are destroying everyone else and they are not capable of providing protection to the people as they are essentially "destroyers". Hence they have become the "burden" of this earth! "Oh Lord! You have taken this incarnation only with a view to destroy these kings as you are keen to make this earth free of this "huge burden".

The other important purpose for our Lord's incarna-



tion is to protect the good and noble persons. In a country, where there is no righteous king, there the good, saintly and noble persons, become bad and wicked. In this situation, merely by destroying the demons and wicked persons, a permanent solution cannot be assured. If everyone is destroyed, then it is as good as the great deluge and hence useless! Hence, at first a good king should be installed and then the bad and wicked persons should be destroyed. DUE TO THIS REASON ONLY VIZ. FOR PROTECTING GOOD AND NOBLE PERSONS AND FOR SAVING THE PATH OF "BHAKTHI" AND THE DEVOTEES, THE LORD TAKES HIS INCARNATION. Hence, it is the responsibility of your devotees also to do such actions, which are helpful to You and aid your Leelas. "Hence, I have done only those actions, which are useful to You. Hence they are appropriate only."

दिष्ट्या ते निहतो दैत्यो लीलयायं हयाकृतिः ।

यस्य हेषितसंत्रस्तास्त्यजन्त्यनिमिषा दिवम् ॥१५॥

**VERSE 15 Meaning:** "It is a great fortune indeed, that You have made the demon Kesi, on hearing whose relentless terrible sound, even the celestial gods fled from their homes in the heavens, become a "guest" of Yamaloka (ie. Demon Kesi was sent to hell) (the abode of death) as your Divine Leela.(play)."

**श्रीसुबोधिनी :** एतन्निदर्शनं वदन् भगवता साम्प्रतं कृतमनुमोदति दिष्ट्येति, त्वया अयं महान् नितरां हतः, हय इत्याकृतिमात्रं वस्तूतो दैत्यः लीलयेति स्वयं पीडां च नाप्नुवन्, अन्यथा पीडायामपि सेवकस्यपराध एव स्यात्, अत एव दिष्ट्या मम महद्भाग्यम्, ननु तुच्छोनायासेनैव मार्यते किमाश्चर्यमित्याशङ्क्याह यस्येति, हेषितेन संत्रस्ताः अनिमिषा अपि दिवं त्यजन्ति, ज्ञानशक्तिः स्थिरा अनिमिषाणां तेषामपि भयेन तन्नाशो निरूप्यते

किञ्च, निमिषोपि येषां नास्ति तेषां मूर्च्छादिकमसंभावितमिति भयं सर्वथा  
अयुक्तं, तेषामपि हेषितमात्रेण भयं जनयति, तदपि भयं महत्कार्यं करोतीत्याह  
दिवमपि त्यजन्तीति, अत आयासः कृतो भवेत् स न कृत इति महद्भाग्यम्  
॥१५॥

**SRI SUBODHINI:** Shri Narada is giving an example of our Lord's Divine Leelas, through this verse and "appreciates" the same. "Oh Lord! This demon Kesi had come in the disguise of a huge horse, and You had killed this mighty demon, with no difficulty and great ease, like in a game (play). This is my great fortune". If the Lord was to experience, even a little difficulty or pain, in killing this demon Kesi, then, "I should regard this as my own mistake or wrong-doing (as it is sage Narada who had told Kamsa, about the Lord being in Vraja). Hence, I am indeed very lucky that, (despite my wrong-doing) You did not have any difficulty or pain in destroying this demon, as You have killed him very easily as in a game, without any much effort."

The petty persons can be destroyed very easily. What is there, then, to be wondered at, that the "petty" Kesi was destroyed by our Lord so very easily? Answering this, our Shri Mahāpraabhuji says, that this demon Kesi was not an ordinary demon, with very little strength. In fact, even the celestial gods, ("terrified") used to flee away from their homes in the heavens, on just hearing the terrible sound made by this demon! These celestial gods are wise and have strong power of Jnana or wisdom, in them. Yet this power of wisdom used to get destroyed through their inordinate fear, caused by this demon. These celestials are such, that they do not face or have to undergo the state of being swooned or unconscious, and it was indeed very inappropriate for them, to get fear due to

this “sound” made by the demon. But even such strong-willed and wise celestial gods used to get terrified on hearing the challenging sound of this demon Kesi. Not only were they mortally afraid, they got out of their heavens, which were full of prosperity and of the highest nature – the heavens, which the good and noble righteous beings, on earth, try to attain, through the performance of holy fire sacrifices (Yagna). Such celestial deities used to run away from the heavens! (i.e. which everyone desires to attain). It was possible that, our Lord would have got so much difficulty in killing such a terrible and mighty demon? But as the Lord killed this demon very easily, “It is my great fortune that the Lord killed this demon very easily and without any difficulty”. (“I am therefore “blameless”, as I am the one who inspired Kamsa to send these demons to Vraja, and if this advice of mine had caused pain and trouble to our Lord, then I would be the culprit and the wrong-doer, worthy of punishment”).

चाणूरं मुष्टिकं चैव मल्लानन्यांश्च हस्तिनम् ।

कंसं च निहतं द्रक्ष्ये परश्वोहनि ते विभो ॥१६॥

**VERSE 16 Meaning:** “Day after tomorrow, I will see the quick destruction of Mushtika and Chanoora and other wrestlers, the mammoth elephant Kuvalayapeedam and even the eventual killing of Kamsa too.”

**श्रीसुबोधिनी :** अन्यदप्यग्रे भविष्यतीति तदहं सर्वं द्रक्ष्यामीति मया मत्सुखार्थमेवैतत्कृतमिति स्वौत्सुक्यं प्रकटयन् स्वस्यापि दोषं स्वयमेव निवेदयन् आहचाणूरमिति, योगजधर्मज्ञानं न सर्वात्मना सर्वं विषयीकरोतीति ज्ञापनार्थं व्युत्क्रमेण वर्ण्यते, अन्यथा हस्तिपः प्रथमं हतः नृगः पश्चात् प्रथमं च स्यमन्तकः ततोपि पूर्वं मृतपुत्रोपादानं, **मुष्टिकचाणूरयोः** प्रधानत्वात् कीर्तनम्, बलभद्रेणापि म्भरितो योगजधर्मात् भगवदावेशाच्च भगवत्कृत एवेति ज्ञायते, निहतं युद्धं चेति चकारार्थः, अद्य सन्ध्यायामक्रूरः समायास्यति श्वो गन्तव्यं

मथुरायां परश्वो हन्तव्या इति, तदप्यहन्येव न तु रात्रिपर्यन्तमपि विलम्बः, उपलक्षणमेतत्, पूर्वाह्न एव मल्लाः शलादयः, अन्ये च धनूरक्षकाः चकारात् कंसभ्रातरश्च, नारदत्वात् समनोरथः, विभो इति सम्बोधनं सर्वथा तथा भविष्यतीति निश्चयार्थम् ॥१६॥

**SRI SUBODHINI:** "I will be a witness to all the Divine Leelas, which Oh! Lord! You will be enacting from now on. Hence, for my own joy and bliss only, I have made all these plans for the killing of Kamsa". In this way, sage Narada is expressing his ardent wish and also expresses his own "blemish" through this verse. "I am telling now, through the spiritual knowledge, conferred by the practice of Yoga (i.e. Yogic knowledge) that I will be witnessing, day after tomorrow, the destruction of these wicked persons such as Chanoora and others by You, Oh! Lord!" Through the Yogic powers, one can know the past, present and the future events, but the future events may not become realizable, in the same manner of their occurrence or unfolding. That is the reason that, in this verse, the events which occurred later, have been told first and vice versa. Mustika and Chanoora were the important associates and servants of Kamsa and hence have been referred to in this verse. Though Mustika was killed by Shri Balarama; although he was killed by our Lord's power being "ingressed" into Shri Balarama. That is why, this "killing of Mustika" has been also referred to, as the killing by our Lord only. "I will see your fighting with Kamsa and your killing him. Today evening Akrura will come. Tomorrow You will go to Mathura and day after tomorrow everyone there will be destroyed by You. You will not even wait for "the night of day after tomorrow" for undertaking these killings! In fact, the Lord will kill the wrestlers like Sala, the protectors of the "bow"

(intended for the Holy sacrifice) and also the brothers of Kamsa, in the early morning of that day itself. Hence the words of Narada i.e. "During the day of day after tomorrow" are not exactly correct as the Lord will kill all of them during the very early part of the "day after tomorrow"! But sage Narada being a devotee of our Lord, of a very high order, had expressed such desires of his own! Our Lord is omnipotent. This potency of our Lord is indicated by the use of the word "VIBHO" (Oh! Lord of glorious magnificence) in this verse, by sage Narada. That our Lord is omnipresent and He will certainly destroy all these wicked persons.

तस्यानु शङ्खयवनमुराणं नरकस्य च ।

पारिजातापहरणमिन्द्रस्य च पराजयम् ॥१७॥

**VERSE 17 Meaning:** "After the killing of Kamsa, Oh! Lord! You will be destroying demons such as Shankasura, Kaalayavana, Muradaanava, Narakaasura and others. You will conquer Indra and bring the heavenly wish-fulfilling tree of Kalpataru."

**श्रीसुबोधिनी :** न केवलं कंसं हत्वा निवृत्तो भविष्यसि किन्तु अन्यानपि मारयिष्यसीति तान् गणयति तस्य कंसस्य वधमनु शङ्खः पञ्चजनः, यवनः कालयवनः, मुरो नरकमित्रं एतेषां वधं द्रक्ष्यामीति सम्बन्धः, एते त्रयः सात्त्विकराजसतामसभेदाः, नरकस्य च तथा वधं द्रक्ष्यामीति सम्बन्धः, अयं भगवत्पुत्रो विशिष्ट इति, प्रथमं निरूपितः, चकारादन्येपि तत्सेवकाः पीठादयः, ततो वधं परित्यज्य केवलं जयं वक्तुं निमित्तफलान्याह, पारिजातस्य हरणं निमित्तं, इन्द्रस्य पराजयः ॥१७॥

**SRI SUBODHINI:** "Even after the killing of Kamsa also, Oh! Lord! You will be destroying other wicked persons also". This is explained in this verse by referring to the names of the demons, whom our Lord will destroy.

“After killing Kamsa, I will see the destruction of Shankasura (Panchajana), Kaalayavana, Narakaasura and his friend Muradaitya. Narakaasura is referred to separately, as he happens to be the son of our Lord and, in comparison to the other demons such as Shankasura, Narakaasura is considered as of a higher order. “In this manner I will see the destruction of all other friends and associates of Kamsa also. Not only will I see the destruction of these demons, with a view to bring the “wish-fulfilling tree” from the heaven (Kalpataru), I will see your fighting with Indra and his defeat also.”

उद्धाहं वीरकन्यानां वीर्यशुल्कादिलक्षणम् ।

नृगस्य मोक्षणं पापाद् द्वारकायां जगत्पते ॥१८॥

**VERSE 18 Meaning:** “After showing your valour (giving your “valour” as the price) Oh! Lord! You will get released the 16000 girls from the custody of Bhoumasura and then You will marry all of them. In this way You will win, through your valour, your eight principal queens like Rukmaniji and others and marry them also. In the city of Dwaraka, You will also release the king Nriga, from his curse.”

**श्रीसुबोधिनी :** वीरकन्यानामुद्धाहः विवाहः फलम्, ननु गृहीतानां तत्रापि वन्द्या गृहीतानां कथं विवाह उचित इति चेत् तत्राह, वीर्यशुल्क एव आदिर्यस्य मनस्तोषादिः गान्धर्वादिर्वा, तदेव लक्षणमसाधारणो धर्मो यस्योद्धाहस्य, विवाहे वीर्यमेव प्रयोजकं, मूल्यक्रीते यथा न काचिच्चिन्ता ‘सर्वं पण्यगतं शु’ चीति वाक्यात्; तथापि वीर्यशुल्कमपि क्षत्रियकन्यानामेवोचितम्, न तु यस्य कस्यचित्, तत्राह वीराणामेव याः कन्याः, दानमेव प्रयोजकं चेत् तदा नृगस्य दानात् न किञ्चित् सिद्धमिति, पापात् ब्राह्मणगोहरणात् कृकलासरूपाद् वा, द्वारकायामिति तस्योद्धारे भक्तत्वे च हेतुः, ननु ब्राह्मणगोहरणमक्षय्यं भवति तत् कथमुद्धार इति चेत् तत्राह जगत्पते इति, स एव पतिर्नियामकः ॥१८॥

**SRI SUBODHINI:** The girls who were detained by the demon Bhoumasura, were all daughters of valiant warrior princes (Kshatriyas) and not belonging to various castes. "Oh! Lord! You will pay the "bride price" of "valour" (your power) and as per their own wish, You will marry all of them, through mutual love and through the "Gandharva" method of marriage. These girls were the daughters of great warriors. As per the rule, that whatever is sold in an open market is considered as pure and our Lord, with a view to buy them, paid the "price" through His valour. Our Lord married them all, although they were not of his "Jaati" or caste. Of course there was nothing inappropriate in this action of our Lord.

We will now deal with the redemption of the curse of the king Nriga. One cannot attain the highest benefits by just doing acts of charity only. An example is given here in this verse. The "doyen of charity" (DAANA SIROMANI) King Nriga had to undergo the "sin" of having taken away the cow belonging to the Brahmin. He had to take the birth as a chameleon and he suffered in this way. But as the king Nriga was a devotee of our Lord, he was redeemed by our Lord, at Dwaraka. But, due to the stealing of the cow of the Brahmin, he would not have had redemption from his sin for a long time. But our Lord is the Lord of the universe, and being the controller and ruler of this universe, is omnipotent. Due to this reason, the "irredeemable" sinful king Nriga was redeemed through the grace of our Lord.

स्यमन्तकस्य च मणोरादानं सह भार्यया ।

मृतपुत्रप्रदानं च ब्राह्मणस्य स्वधामतः ॥१९॥

**VERSE-19 Meaning:** "Oh! Lord! You will attain the possession of the "Syamantaka jewel" along with your



consorts Sathyabhama and Jambavati. You will bring the dead son of your Guru from the world of Yama (from death). You will also bring the “dead” children of the Brahmin from their original place.”

**श्रीसुबोधिनी :** सत्राजिप्रसंगे स्यमन्तकमणेरप्यानयनम्, जाम्बवता हि नीतः पश्चात् ज्ञात्वा कन्यामपि दत्तवानिति भार्यया सह नयनम्, मृतपुत्रोपादानं गुरोः, चकारात् मृतपुत्राणां ब्राह्मणस्य उपधानम्, स्वधामतो मूलस्थानात्, योगजधर्मात् ते सर्वे स्फुरिताः तिरोहिता अपि, योगजधर्मस्यैतावदेव बलं न त्वविद्यमानमपि पश्यति, अत एव वैनाशिकप्रक्रिया असङ्गता ॥१९॥

**SRI SUBODHINI:** With reference to the incidents happened with reference to the king Satrajit viz. the bringing of the “Syamantaka” gem, the taking away of this “gem” by the bear Jaambhavaan by killing the lion, which had killed the brother of Satrajit; our Lord going over there to the cave and fighting with Jaambhavaan and becoming victorious and marrying his daughter Jaambavati. “I will see all these” said sage Narada. Afterwards, the Lord will bring back the dead son of His own Guru. He will also bring back the dead sons of the Brahmin! “I will see all this”. We have already seen, that a Yogi, through his Yogic wisdom and farsight, can see only those materials, which are present or will be present in the future. That which is non existent or has no basis? These substances/materials cannot be seen or recognized through this “Yogic” knowledge. Hence we should regard “appearance” and “disappearance” as the nature of this universe. When “appearance” is there, all materials become visible for one’s eyes and during the stage of “disappearance” either this “universe” is in a “transformed” stage or is in its own “real Divine form” (SWA SWAROOPA). Under these two latter stages also this “universe” is not seeable (like in the “Mahabharata”). Hence, the actions of “origi-

nation" and "destruction" are not related. [Due to this our Shri Mahāprabhuji has observed in his "NIBANDHA", that the Lord Murari (Shri Krishna) has the powers of "manifestation" and "disappearance" (of this universe). During the "manifestation" stage, everyone is able to see and experience the various objects/materials and during the "withdrawal" or the "disappearance" stage, due to the desire and will of our Lord, these very same materials, become invisible to the eyes of persons.]

**पौण्ड्रकस्य वधं पश्चाद् काशिपुर्याश्च दीपनम् ।**

**दन्तवक्रस्य निधनं चैद्यस्य च महाक्रतौ ॥२०॥**

**VERSE 20 Meaning:** "Oh! Lord! You will kill Poundraka! You will burn the city of Kasi through the power of your Sudarsana Discus! During the great sacrifice conducted by Yudhistira, You will destroy both Sisupala and Dandavakra. All these Divine Leelas, I will see."

**श्रीसुबोधिनी :** पश्चात् पौण्ड्रकस्य वध इति स्वदर्शनापेक्षया पौण्ड्रको मिथ्यावासुदेवः, चकारात् काशिराजस्यापि, काशीनगर्या दीपनं ज्वालनम्, दन्तवक्रस्य शिशुपालस्य च ततो वधः, विपरीतक्रमः, पूर्वजन्मद्वये हिरण्याक्षः कुम्भकर्णश्च प्रथमं हत इति तथैव मारयिष्यतीत्युक्तवान् महाक्रतौ राजसूये, चकारात् सर्वत्र तत्सम्बन्धिपदार्थो ग्राह्यः ॥२०॥

**SRI SUBODHINI:** "Then I will see the "pseudo-Vaasudeva" (Shri Krishna) of Poundraka, and the king of Kasi being killed by You. You will be burning the city of Kasi, through your Sudarsana Discus. Then, Oh Lord! You will, during the "Raajasooya" sacrifice of Yudhistira, kill Sisupala and also destroy Dandavakra, in such a way, like during your incarnation as the "big boar" (Varaaha) and as " Sri Rama" You had destroyed the demon Hiranyaksha and Kumbhakarna, along with their friends and relatives. All these events, I will see.

यानि चान्यानि वीर्याणि द्वारकामावसन् भवान् ।

कर्ता द्रक्ष्याम्यहं तानि गेयानि कविभिर्भुवि ॥२१॥

**VERSE 21 Meaning:** "By residing at Dwaraka, whatever Divine Leelas of great valour You will be enacting, I will witness these also. The poets, in times to come, will sing the glories of these Divine Leelas, on this earth."

**श्रीसुबोधिनी :** एवं विशेषतो निरूप्य सामान्यतो निरूपयति, यानि चान्यानि चेति शाल्ववधादीनि वीर्याणि, स्त्रीणां गृहेषु नानाविधा लीलाश्च, अन्यानि जीवसाधारणानि, द्वारकायां वसन्निति प्रासंगिकानि तानीत्युक्तम्, भवानीति सम्मुखतया स्वस्याप्रदर्शनं सूचितम्, ननु दर्शनेन किं स्यादित्याशङ्क्य वीर्याणां माहात्म्य माह गेयानि कविभिरिति, अथवा मयोपदेष्टव्यानीति तदर्थं मया द्रष्टव्यानि, भुवीति अग्रिमाणां मुक्त्यर्थानीति सूचितम् ॥२१॥

**SRI SUBODHINI:** After explaining the "special" Divine Leelas of our Lord through this verse, the other Divine Leelas are being explained. "Oh! Lord! by staying at Dwaraka, You will enact valourous Divine Leelas like the killing of Shalwa, live in great pomp and glory with your eight principal queens and the 16,000 other wives, in 16,000 palaces and enact your countless Divine Leelas with many others. I will witness all these, as the poets will sing the glory of these Divine Leelas and I, also, on witnessing these Divine Leelas, in person, will advice and instruct the people at large, about your glory and greatness, listening and singing of which will confer "liberation" to all generations of people who will be born on this earth.

अथ ते कालरूपस्य क्षपयिष्णोरमुष्य वै ।

अक्षौहिणीनां निधनं द्रक्ष्याम्यर्जुनसारथेः ॥२२॥

**VERSE 22 Meaning:** “Then, being the symbol of “time” (Kāla), You, Oh! Lord! with a view to destroy the burden on this earth, will become the charioteer of Arjuna, during the Mahabharata war and engineer the destruction of countless groups (Akshowhini) of soldiers and others. All these Divine Leelas also, I will witness.”

**श्रीसुबोधिनी :** एवं साक्षात् स्वकृतमुक्त्वा कारितमाह अथेति, परम्परया करणे हेतुः सामर्थ्यं चाह कालरूपस्येति, अनेन कालरूपो भूत्वा भारतकार्यं कृतवानिति ज्ञातव्यम्, न तु ‘कालोस्मी’ति वाक्यात् कालरूप एव भगवान् इति, कालस्य नियन्ता भगवानिति तथाकरणे हेतुमाह, अमुष्य भूभारस्य, क्षपयिष्णोः वै निश्चयेन, कालो हि निमित्तत्वमेवापद्यते, अक्षौहिणीना-मष्टादशपरिमितानां, अक्षौहिणीपरिमाणं च.

एकेभैकरथा त्र्यश्वा पत्तिः पञ्चपदातिका पत्यङ्गैस्त्रिगुणैः सर्वैः क्रमादाख्या यथोत्तरम्॥

सेनामुखं गुल्मगणौ वाहिनी पृतना चमूः।

अनीकिनी दशानीकिन्यक्षौहिणीत्येकविंशतिसाहस्री सप्तत्यष्टशताधिका॥

सङ्ख्या रथाश्विनोः प्रोक्ता नराणां लक्षमुच्यते। तथा नवसहस्राणि त्रीणि चैव शतानि च।

पञ्चाश्वाच्च तथाशानां पञ्चषष्टिसहस्रकम्। दशाधिकसहस्राणि षडेवेत्येष सङ्ग्रहः॥

एवं स्वरूपाणामक्षौहिणीनां निधनं द्रक्ष्यामि भगवता कारितमित्यत्र लौकिकं निदर्शनमाह अर्जुनसारथेरिति ॥२२॥

**SRI SUBODHINI:** Explaining the Divine Leelas of our Lord, in this way, the Divine Leela, enacted by our Lord, with Arjuna, in Mahabharata, is being explained in this verse. Without doing this “destruction” with His own hand, our Lord, desirous of destroying the burden on this earth, being the symbol of “time” or Kāla, gets countless wicked persons destroyed, through Arjuna’s hands. We would realize through this, that our Lord took the form of “Kāla” (time) and had enacted the huge battle of

Mahabharata. In the Gita, our Lord has declared Himself as "I am "time" (Kāla) who does the destruction of this universe" (KAALOSMI LOKAKSHAYAKRUT). Our Lord is not only, just this symbol of "time" (Kāla), but He is also the power and controller of the Divine principle of "time" (Kāla). In fact, this factor of "time" (kāla) is just one of the instruments in the hands of our Lord, for the destruction of the "burden" on this earth.

Usually the army has 9 parts viz. (1) Pathi, (2) Senamuk, (3) Gulma, (4) Gana, (5) Vahini, (6) Pritana, (7) Chamoo, (8) Aneekini, and (9) Akshowhini. In this configuration, firstly "Pathi" consists of one chariot, one elephant, 3 horses and 5 foot-soldiers. Now from the second Senamuk to Aneekini, we have to increase each by 3 times and in the end the army of Akshowhini, will consist of 10 times more than the Anaakini army in it's number of elephants, chariots, horses and foot-soldiers. A chart is given below for our clear understanding.

| Army                 | Pathi | Senamukh | GULMA | Gana | Vahini | Pritana | Chamoo | Aneekini | Akshowhini |
|----------------------|-------|----------|-------|------|--------|---------|--------|----------|------------|
| Elephants & chariots | 1     | 3        | 9     | 27   | 81     | 243     | 729    | 2187     | 21870      |
| Horses               | 3     | 9        | 27    | 81   | 243    | 729     | 2187   | 6561     | 65610      |
| Foot-soldiers        | 5     | 15       | 45    | 135  | 405    | 1215    | 3645   | 10935    | 109350     |

In fact the Lord caused the destruction of 18 Akshowhin's, during the "Mahabharata" battle, through Arjuna-The total numbers are given below:

|                      |       |           |       |               |
|----------------------|-------|-----------|-------|---------------|
| Elephants & Chariots | _____ | Horses    | _____ | Foot Soldiers |
| 39,36,600            | .     | 11,79,180 | .     | 19,68,300     |

विशुद्धविज्ञानघनं स्वसंस्थया समाप्तसर्वार्थममोघवाञ्छितम् ।  
स्वतेजसा नित्यनिवृत्तमायागुणप्रवाहं भगवन्तमीमहि ॥२३॥

**VERSE 23 Meaning:** “Oh Lord! Shri Krishna! Your real Divine nature and form is pure spiritual wisdom and knowledge. You attain all your goals through Your own Supreme blissful form and self only. Due to this, You are “POORNA KAAMA” (whose desires are always in a “fulfilled state). Your power of desire and will are wholesome and far-reaching! You have kept the flow of the “Gunas” of Your own “Maya” (illusory power), separate from your own inherent brilliance and power and from Yourself. Oh! Supreme Lord of the Universe! I am fully surrendering to You.”

**श्रीसुबोधिनी :** एवं चरित्रनिरूपणेन लौकिकदृष्टिप्रधानानां स्वदृष्टान्तेन भगवतोपि लौकिकत्वं मत्वा ब्रह्मत्वाय लीलयैवैतत् कृतमिति मत्वा स्वरूपमाह द्वाभ्यां ज्ञानभक्तिसिद्धान्तनिरूपकाभ्यां, विशुद्धेति, त्वं स्वरूपतः ज्ञानरूपः तच्च ज्ञानं न जन्यं नापि सविषयं, तदाह विशुद्धेति, ज्ञानशक्तिस्त्वजन्यापि सविषया भवति, तदैव विशिष्टा शुद्धिर्भवति, तच्च विज्ञानं ब्रह्मरूपमिति वक्तुं घनमित्याह, घनमेय हि बृहत् बृंहितं च भवति, एतादृशस्य ब्रह्मणः सर्वा सामग्रीं जगत्कारणे आधारादिभूतां फलं च स्वरूपमेव, अन्यथा असङ्गतभङ्गप्रसङ्गः स्यात्, विकारित्वं च स्यात्, स्वरूपपक्षे तु तथैव प्रादुर्भवतीति न कोपि दोषः सिध्येत्, तदाह स्वसंस्थयेति, स्वस्मिन्नेव सम्यग् या स्थितिः तथैव कृत्वा समाप्तसर्वार्थः, समाप्ताः सर्वे अर्था यस्य, बोध्यमानाशेषपुरुषार्थस्वरूपमेव तस्य स्वरूपं, तत् स्वरूपस्थित्यैव भवति, बहिर्मुखत्वे न भवतीति नित्यं स्वरूपे भगवानेव स्थितो न त्वन्य इति तस्यैव सिद्धाः सर्वेः कामाः, न केवलमिष्टसिद्धिरेव स्वरूपस्थित्या किन्त्वनिष्टमेव निवर्तते इति तदाह स्वतेजसेति, स्वस्य यत् तेजः कोटिसूर्याधिकप्रकाशं चैतन्यं स्वप्रकाशं तेनैव नित्यनिवृत्ता ये मायागुणाः सत्त्वादयः, तेषां प्रवाहः कार्यपरम्परा यस्य, एते हि दोषास्तम इव सर्वदा सर्वत्र भवन्ति, सूर्यमण्डले तु यथा न तमः तथा भगवति न भवन्ति, तत्र हेतुरवश्यं वक्तव्यः, हेतुवशादेव नित्यनिवृत्तत्वम्, अन्यथा सर्वत्र प्रवर्तमाना दोषास्तत्र गता न निवृत्ता भवेयुः, सच्चिदानन्दगुणास्तुपयोगिन इति, तन्निवारणार्थं मायेति,

एतादृशमपि औदुलोमिमतवत् न निर्गुणं निराकारं किन्तु भगवन्तं  
षड्गुणैश्वर्यसंपन्नं त्वां ईमहि शरणं व्रजामः, प्रार्थनायां लिङ् ॥२३॥

**SRI SUBODHINI:** In this way, the sage Narada described the “past” Divine Leelas of our Lord viz. the destruction of Sakataasura, Putana and others and also the destruction of Kamsa, which will be done by the Lord in the future, along with other demons also. Now Shri Narada is declaring that THIS MANIFESTATION OF OUR BHAGAWAN SHRI KRISHNA IS IN REALITY THE MANIFESTATION OF THE SUPREME “PARA” BRAHMAN ONLY. I.E. SHRI KRISHNA IS THE SUPREME BRAHMAN ONLY. Our Lord has enacted all these Divine stories/events, as His Leela only! Hence, the sage Narada is explaining the principles of Jnana and Bhakthi in two verses and through these verses, sage Narada is also explaining the real Divine nature of our Lord. This has become necessary, as “worldly” people will see our Lord Shri Krishna, in a “worldly” way, only as a “human” being, and that too as a “worldly person”! Hence, even in the beginning, Narada addresses our Lord as “pure wisdom and Jnana” (VISUDHA VIG-JNANAGHANAM). Oh! Lord! in your essential nature, You are the Divine spiritual wisdom and this “wisdom” is not attained by You from another or from outside of You. This “wisdom” is not to be known or realized except through your Divine self only as this “wisdom” is not different from You — as this “wisdom” is your pure Divine self only. This power of Jnana (Jnanasakthi) becomes pure only, when it is not originated by anyone else, and yet includes in itself all the materials and objects. Along with these created things/materials, this is called as “VIJNANA” i.e. the knowledge that it is “Brahman” which has become all this and hence it is of



the nature of "Brahman" only. In the verse, the word "Ghana" (compact) – to indicate that this "Brahman" is the "biggest" (Brihat) and all-pervasive (Vyāpaka). IN OTHER WORDS, BRAHMAN IS ALL PERVASIVE AND THE BIGGEST AND THE ALL PERVASIVE DIVINE PRINCIPLE.

The reason for the origination of this universe is this Brahman, which of the nature of the all-pervasive spiritual wisdom. This "Brahman" becomes the basis of this creation, the basis of all the materials required for this creation, and is also the "result" of all this (Phalaroopā). If we do not regard our Lord's Divine self or nature as the material, which is the basis for this creation and also the basis of it's result, then it will violate the Vedic saying "Brahman is unattached" i.e. Brhaman will become attached and there will be changes or "Vikaara" in Brahman. Hence, with a view to establish the "truth" that everything is "Brahman", our Lord manifests Himself as all these materials, which make up this universe, and also become it's "result". (i.e. KAARANA, KARANA AND PHALAM – EVERYTHING IS OUR LORD KRISHNA WHO IS THE SUPREME BRAHMAN). In all this, there is no "blemish" of "Asanga" or detachment. Keeping this principle in the mind only, in the verse, reference is made to "By establishing oneself in Himself only". As He is always established in His own Divine self, the Lord has attained, at all times all His "goals and aims". He, in fact, constantly manifests Himself in wonderful forms and all the "aims and aspirations" of everyone is His Divine self only. This can be achieved only by His establishing Himself in His Divine self and cannot be achieved by His establishing Himself in any outside agency or object. (Of course there is nothing outside of Him). Hence our Lord

is only One who is always established in His Divine self — no one else. Hence all His aims and goals are always in a fulfilled state.

On our Lord's being established in Himself, not only it leads to the automatic self-fulfillment of all His will and desires, but also eradicates and removes all unpleasant and undesirable things. That is why, in the verse, the words "Through His own brilliance" (SWATEJASA) have been used as the "qualifications" for Our Lord. Our Lord is more brilliant than crores of "suns", self-brilliant and illuminating and through His own power of brilliance only, has kept, at a distance, the activities of the three Gunas viz. Satwa, Rajas and Tamas of His own "Maya" and its flow. In other words, these three "Gunas" of Maya and the "actions" of these three "Gunas" are not "in our Lord", although they are "of our Lord"! like a thick darkness, the "blemish" due to Maya, is present everywhere at all times. But, like in the broad sunlight, darkness cannot exist or be present, in the same way, these types of "blemish" caused by Maya cannot remain in our Lord or affect Him, as the Lord has kept them away, for all time, through His power of brilliance or TEJAS. If this was not done by our Lord, then they would have affected Him also. But His "brilliance" has kept them away.

The three Divine attributes of "Sat" "Chit" and "Ananda" are always present in our Lord. These "attributes" are used by our Lord for the creation of the gross world, the Jivas and the "Antaryami" (the indwelling Atma). But the attributes or "Gunas" of Maya cannot enter here. In this way, our Lord is considered as of the Divine form of Jnana or knowledge. As per the view of sage Oudulomi (who considers "Brahman" as "attributeless" (Nirguna), and "formless" (Niraakaar)),

Brahman is “formless” and “attributeless”. But it is not so at all. Our Lord is full of the 6 Divine attributes. “In this way, Oh! Lord! as You are full of the 6 attributes, I am now surrendering to You”, so said sage Narada.

त्वामीश्वरं स्वाश्रयमात्ममायया विनिर्मिताशेषविशेषकल्पनम्।  
क्रीडार्थमद्यात्तमनुष्यविग्रहं नतोस्मि धुर्यं यदुवृष्णि सात्वताम्॥२४॥

**VERSE 24 Meaning:** “Oh Lord! You are the Ishwara (Lord of the universe) and independent! You create, through the Maya, which is under your control, the entire gamut of primordial principles (Mahat Tatwa). Now, at the present time, with a view to enact your Divine Leelas, You have taken a human form. You are the “best and the scion” among the Yadu, Vrishni and Satwata clans.”

**श्रीसुबोधिनी :** भक्त्यनुसारेण भगवन्तं निरूपयति त्वामीश्वरमिति, सर्वनियन्ता भगवान् ईश्वरः, अन्ये त्वीशितव्याः, एतादृशोपि न स्वार्थमीशितव्यान्पेक्षते लौकिकेश्वरवत्, तदाह स्वाश्रयमिति, स्वमात्मानमेवाश्रित्य तिष्ठति, यथा गरुडादेः धारणा प्रयत्नः स्वस्मिन्नेव वर्तते इति नाधारान्तरमपेक्षते, स प्रयत्नः शाम्यतीति गरुडादयः कदाचिदन्याधारा अपि भवन्ति, भगवतस्तु स प्रयत्नो नित्य इति न कदाचिदप्यन्याश्रितः, परिदृश्यमानोपिः, सम्बद्ध इव दृश्यते न तु सम्बध्यते, अत एव ‘यः पृथिव्यां तिष्ठति त्रित्यादिश्रुतयः, एवमपि सति असंयुक्त एव, संयोगोपि न तेन सह जायते, यत आत्ममाययैव निर्मिता अशेषविकल्पा येन, सर्वे विकल्पाः अन्यथाबुद्धिहेतवः, ते वस्तुतः माययैव प्रदर्श्यन्ते, स्वरूपं तु भगवानेवेति, भगवानसंगोपि, ननु दृश्यन्ते अवतारेषु देहेन्द्रियादिधर्मा इति चेत्तत्राह क्रीडार्थमिति, क्रीडायां ये अर्थाः परिगृह्यन्ते कुब्जत्वादयो धर्मा वाहनत्वादयश्च ते आकारसङ्गोपनेन प्रदर्शनार्था एव न तु सहजाः, तथा मनुष्यधर्माः देहाकृतिस्वभावादयः परमानन्दे स्वीक्रियन्ते, न तु भगवद्धर्माः सहजास्ते, तथापि कर्म तद्भवतीति फलसाधकत्वं, सहजत्वे दोषरूपत्वात् तदपि न स्यात्, अत एव नतोस्मि निर्दोषपूर्णगुणविग्रहम् विशेषमाह धुर्यमिति, यादवा

वृष्णयः सात्वताश्च सात्त्विकाः यदुवृष्णिरूपा वा वैष्णवाः तेषां धुरं सर्वमेव भारं वहतीति, सर्वभक्तोद्धारक इत्यर्थः ॥२४॥

**SRI SUBODHINI:** Through this verse, the Lord is described, through Bhakthi or devotion. "You are the Lord — Bhagawan — who is the ruler and controller of everyone. All the celestial gods, such as Lord Brahma and others are controlled and ruled by You. Although You are the controller of everyone, You do not have any desire or want to be fulfilled, from any of these celestial gods or others (which usually an ordinary king nurtures or desires for). Why? You are completely independent and self-fulfilled. You are established in your own Divine Atma or self only. Like the Garuda bird, who is dependent on his own efforts only, in the same way, Oh! Lord! You are dependent on yourself only. "Perhaps, on seeing or experiencing the decline in their own power, the Gaurda bird and others of his type, might even take the help of others and become dependent on others. But our Lord's efforts and status are permanent ; never ever the Lord has to experience any decline of any type in Him. Due to this reason, our Lord never has to become dependent on anyone or take the help of another. Although, our Lord appears to be fully "one and joined" with everyone, He is absolutely and fully "separate" from everyone. That it why, it is mentioned in the Vedas that "Although the Lord is stationed on this earth, this earth does not know Him". He is told to be "separate" from this earth. "Although You, Oh! Lord, has got mixed up with everyone and everything, even then, You are really not "mixed" with them at all!"

"In reality Oh Lord! no one has the "real union" with You also!" As our Lord only has created all the distur-

attributeless (Nirguna), and "formless" (Nirakara)).

bances, which are usually experienced through the “opposite negative intellect” (Vipareeta Buddhi), with the power of His own “Maya” – Hence all “union” and “separation” of every type, which we see in this world, are all seen only through the “Maya” power of our Lord only. “Your Divine form is full of the 6 Divine attributes, and is also unattached. But during your “incarnation”, we see in You, your body and senses and their qualities; but all these qualities, You have taken (and accepted) only for the purpose of enacting your games or Leelas only”. Like in a game, a person acts as a lame person, deaf or dumb, but in reality, these persons are acting only! In the same way, in our supremely blissful Lord, these aspects of body, form, nature and others, are regarded as “real” only for the purpose of His Divine Leelas, as these are not the usual “qualities” of our Lord but “put on” or “made up” for the purpose of His Leelas. But the effect is the same, as the Lord behaves like a human being, with all the usual human faculties. But the goal and motive is to perform and enact His Divine Leelas. The Lord, although in a human form, is capable of granting “results” (Phalam) to the actions of devotees and others. If someone was to regard these “artificial” human qualities of our Lord as “real” (i.e. human only), then this is considered as equal to seeing a “blemish” in our Lord and also is a sin. Due to this type of “blemishful” vision, no one can attain the desired result also. Hence, the sage Narada says “I am prostrating to You Oh! Lord! who is carrying the burden of welfare of the Yadava and Vrishni devotees and who is full of the auspicious qualities, and who is the redeemer of all devotees.”

एवं वदुपतिं कृष्णं भागवतप्रवरो मुनिः ।

प्रणिपत्योभ्यनुज्ञातो ययौ तद्दर्शनोत्सवः ॥२५॥

**VERSE 25 Meaning:** "Shri Sukadeva said, "Oh! King! the foremost among the Bhakthas Shri Narada, became very blissful on having this Darsan of our Lord Shri Krishna and he did the "praise" of our Lord, in this way and prostrated to Him, and on getting the permission from the Lord, went away."

**श्रीसुबोधिनी :** एतावदुक्तेपि न भगवान् किञ्चिदुवाच भ्रान्तोयमिति केवलं गमनार्थमनुज्ञा दत्तवानित्याह एवमिति, एतदुक्तमवश्यं करिष्यतीति ज्ञापनार्थं यदुपतिमिति, तेषां पतिर्हि तत्कार्यं करिष्यतीति, कृष्णं सदानन्दम्, किञ्चिदप्यकरणे स्वतः पुरुषार्थरूपम्, अवश्यं स्वज्ञातं स्वकृतं च स्वामिने निवेदनीयमिति निवेदितवानित्याह भागवतप्रवर इति, एष्यपरिज्ञाने हेतुः मुनिरिति, गमनार्थं साष्टाङ्गं प्रणामं कृतवान्, पश्चात् भगवता अभ्यनुज्ञातः ययौ, ननु समागतो न किञ्चित् प्राप्तवान् कथं व्यर्थमेव गत इति चेत् तत्राह तस्य भगवतो दर्शनमेवोत्सवो यस्य, लोके महाफलमुत्सवं, तद्रूपं दर्शनमेव प्राप्तवानिति ॥२५॥

**SRI SUBODHINI:** Our Lord did not say a "word" to the sage Narada, thinking Narada has got into a "delusion"! (Bhrama), although Narada spoke so much. The Lord gave him permission to go away. This is explained through this verse. Whatever has been told by the sage Narada, in the aforesaid verses, the Lord will definitely complete all these tasks, as our Lord is the master of the Yadava clan. He will definitely help in the completing of the tasks of His servants viz. the Yadavas. Although, the Lord will not take or make much effort to complete these various tasks, as He has in Him, already, all the "goals" fulfilled, He will, without difficulty complete all the necessary tasks for the Yadavas.

Sage Narada is the foremost of all devotees. It is the duty of a true servant to tell his master, whatever is known to him or whatever has been done by him. Hence Shri

Narada told everything to our Lord, as he had the knowledge about the future events also, as He was a “Muni” or a sage! After praying like this, the sage Narada requested the permission from the Lord to return back, and on getting our Lord’s due permission, went away. People generally regard a “festival” as a grand result. This “grand result” of our Lord’s “Darsan” was got by the sage Narada and after this, the “blissful” Narada, went away.

**भगवानपि गोविन्दो हत्वा केशिनमाहवे ।**

**पशूनपालयत् पालैः प्रीतैर्व्रजसुखावहः ॥२६॥**

**VERSE 26 Meaning:** “Our Lord Govinda, who gives bliss and joy to Vraja, after killing the demon Kesi, began to graze the cows, along with the cheerful Gopas.”

**श्रीसुबोधिनी :** एवं मध्ये समागतं नारदमुपसंहृत्य केशिवधानन्तरं भगवान् गोकुलेगत इति नोक्तमिति तदुपसंहरति भगवानपीति, यतो गोविन्दः यथा नारदो गतः एवं भगवानपि ततो गोकुलं गतः, आहवे सङ्ग्रामे, अन्यथायं वधः राजसप्रकरणे न वक्तव्यो भवेत्, पूर्ववदेव पशूनपालयत्, न तु नारदवाक्येन ऐश्वर्यभावो वा खेदो वा जात इति, प्रीतैः पालैरिति स्वाभिप्रेतनिवर्देन पूर्ववच्च स्थितिरुक्ता, किञ्च, अहर्निशं पूर्ववदेव व्रजसुखावहो जातः ॥२६॥

**SRI SUBODHINI:** After explaining the coming of the sage Narada, the “praise” of the Lord, done by the sage, and his return in 16 verses (from 10<sup>th</sup> to 25<sup>th</sup>), the return of our Lord, to Vraja after, the killing of the demon Kesi, is being explained through this verse. Our Lord is “GOVINDA”. Hence, His coming back to Gokulam is indeed very appropriate! When Shri Narada went away, our Lord also came back to Vraja, after killing the demon Kesi, along with the cheerful Gopas. Our Lord, now



began to graze the cows, as the Lord did not get any “pride” or “pain” through the “praise” sung by the sage Narada. Kesi was killed by our Lord in a battle. After listening to the most desirable and “liked-by-their-mind” “praise” of the Lord by the sage Narada, the Gopas also became very happy and cheerful. Our Lord confers His blessings, night and day, for the welfare and prosperity of Vraja. This event was indeed very desirable to the Gopas and that is why they were cheerful.

एकदा ते पशून् पालाश्चारयन्तोद्रिसानुषु ।

चक्रुर्निलायनक्रीडाश्चौरपालापदेशतः ॥२७॥

**VERSE 27 Meaning:** “One day, when all the Gopas were engaged in grazing the cattle, on the peak of the mountains, they began to play the game of “thief and protector of cows”, where “hiding” and “finding-out-through-searching” were the important actions involved in this game.”

**श्रीसुबोधिनी :** यद्यप्यग्रिमकथा तस्मिन्नेव दिवसे न कृता तथापि सिंहावलोकनन्यायेन कथां निरूपयति, इतो गतोपि भगवान् गोकुलं पालयिष्यतीति ज्ञापनार्थम्, एकदेति नवभिः, पूर्वमस्याः कथायाः प्रकरणं न स्थितिमिति स्वकाले नोक्ता तदाह, कदाचित् ते सर्व एव गोपालाः अद्रिसानुषु पशून् चारयन्तः गोवर्द्धनोच्चप्रदेशेषु स्थिताः दूरादपि द्रष्टुं शक्नुवन्तीति, निलायनक्रीडां चक्रुः, तत्र निलायनं यासु क्रीडासु ये क्रीडन्ति तन्मध्य एव केचन लीना भवन्ति, केचनान्वेषणार्थं प्रवृत्ता भवन्ति, तत्रापि विशेषमाह चौरपालापदेशत इति, एवमपि केचन निलीनाः चौरा एव भवन्ति, अन्वेषकाः पाला एव ॥२७॥

**SRI SUBODHINI:** Although the ensuing main Divine Leela was not enacted on this day, an overview of the same is given through this verse — to indicate that the Lord will protect Gokulam, even after going away from

this place. Sometimes, during the day, Gopas used to go to the high peaks of the Govardhana mountain, from where, they can see various objects/places very far (i.e. for a long distance). All of them grazed the cows here, and also played the game of "hide-and-seek". In this game, some boys "hid" themselves and many others are told to "find" them out through an intense search! The ones, who "hide" are treated as "thieves" and the ones, who will search to "find" them out were called as the "protectors of cattle".

तत्रासन् कतिचित् चौराः पालाश्च कतिचिन् नृप ।  
मेषायिताश्च तत्रैके विजहुरकुतोभयाः ॥२८॥

**VERSE 28 Meaning:** "Oh! King! some of the Gopas, among them, became the "thieves", others "cattle", and still others became the "protectors". The "thieves" then took away the Gopas who had become the "cattle". In this way, they played with great joy and no fear."

**श्रीसुबोधिनी :** चौर्यविषयसिद्ध्यर्थं विशेषमाह तत्रासन्निति, सर्वे गोपालास्त्रिविधा जाताः, प्रयत्नाधिक्यात् प्रथमतश्चौराः चकारात् सर्वे परावृत्त्य सर्वं भवन्तीति, नृपेति सम्बोधनं लीलामात्रत्वज्ञापनार्थं मेषा नीयमानास्तूष्णीं तिष्ठन्तीति न छागादिरूपा निरूपिताः, एक इत्यशक्ताः, भगवता कृत्वा न कुतश्चिद् भयं येषां, प्रायेण भगवान् बलभद्रश्च तस्मिन् दिवसे न गोचारणार्थं गतौ, अन्यथा समागमनमात्रेणैव स हतो भवेत्, गोकुले स्थित एव तत्र गत्वा मारितवानिति विमर्शः ॥२८॥

**SRI SUBODHINI:** All the Gopas now divided themselves into 3 groups viz. the thieves, the cattle, which will be stolen and the Gopas, who will search and protect. On completing one round of this game, all of them came back in their original form! This Leela was only a play, like the kings enjoy the game of hunting,

through their own free will. That is why, in this verse, the king has been addressed as “NRIPA” (king). The cattle can be taken away by anyone, anywhere and those who had become the “cattle” went away with the Gopas, silently, who had become the thieves. Of course they did not yell or make noise like goats. Because they had unstinted faith in our Lord, they played with no fear at all. It appears, that on this day, our Lord Shri Krishna and Shri Balarama had not gone to graze the cows. If the Lord had gone with the Gopas, then He would have killed the demon Vyomasura, no sooner the demon had appeared! Otherwise, the Lord would have heard this at Gokulam and gone there into the forest to kill this demon. This is also appropriate.

मयपुत्रो महामायो व्योमो गीपालवेषधृक् ।

मेषायितानपोवाह प्रायश्चौरायितो बहून् ॥२९॥

**VERSE 29 Meaning:** “At this juncture, the son of demon Maya, Vyomasura by name, who was a mighty conjurer (Mayaavi), dressing himself as a Gopa, mingled with our Gopa boys from Vraja and “stole” and took away, those Gopa boys who had become the “cattle” for the purpose of this play.”

**श्रीसुबोधिनी :** दैत्यांशत्वात् कंसस्य तद्धितकारी मयपुत्रः स्वयमागत्य गोपानामुपद्रवं कृतवानित्याह मयपुत्र इति, महती माया यस्येति, गोपालान् वञ्चयितुं मारयितुं च शक्तिरुक्ता, ते पलायनं करिष्यन्तीति व्योमासुरो गोपालरूपो जातः, चौरायितप्रतिच्छायिरूपः, मेषायितान् मेषवत् पतित्वा स्थितान् यथान्ये गोपाला नयन्ति, परं तेषु नीयमानेषु पालायिता जाग्रति, अस्मिन्स्तु नीयमाने नयति सति मायया कृत्वा न कस्यापि जागरणमिति बहूनेव नीतवान् ॥२९॥

**SRI SUBODHINI:** Kamsa was also “demoniac” in nature. Hence, one of his benefactors Mayasura’s son Vyomasura, now joined the game played by the Gopas and

began to give trouble to them. He was a grand conjurer — who can create great illusory magical acts (Mayaavi). Due to this, he was capable of cheating these innocent Gopas and killing them too. If he had come in his usual dangerous demoniac body or form, these Gopas would have fled that place, out of fear. Hence, he acted as the “thief” in this game by “stealing” away the Gopas, who had become the “cattle”. He put on the garb of a Gopa boy, took away the “fallen on the ground cattle” acted by the other Gopa boys. The other Gopa boys saw all this, especially when this messenger of Kamsa, Vyomasura, using his “Maya” power took away many Gopas, as though a thief was taking away the cattle! They could not see this clearly as this demon was using his “Maya” power. In this way, he took away many Gopa boys.

गिरिदर्या विनिक्षिप्य नीतं नीतं महासुरः ।

शिलया पिदधे द्वारं चतुःपञ्चावशेषिताः ॥३०॥

**VERSE 30 Meaning:** “This demon took away many Gopas and locked them up, into a cave, whose opening he had closed through a huge stone. In this way, after some time, there were hardly 4 to 5 Gopas left in the place, where they were playing. All others, were taken away by this demon.”

श्रीसुबोधिनी : क्रीडार्थं न नयनं किन्तु मारणार्थमित्यग्रिमकृत्याह गिरिदर्यामिति, बहूनप्येकवारं नयति, बहुवारं च नीतवान्, गुहाद्वारमति सूक्ष्ममिति ज्ञापयितुं नीतं नीतमित्येकवचनम्, ननु बालाः दयापात्रं कथमेवं गुहायां प्रक्षिपितित्याशङ्क्याह महासुर इति, अत्यन्तमासुरस्वभावः, अत एव न गुहाप्रवेशनमात्रमेव कारितवान् किन्तु शिलया द्वारमपि पिदधे, एवं मेषायिताः क्षीणाश्चेत् चौस्रयिताः पालायिताश्च मेषायिता एव क्रमेण भवन्तीति चत्वारः पञ्च वा अवशिष्टाः, तदानीं नीयमानेन सह पञ्च नो चेत् चत्वारः ॥३०॥

**SRI SUBODHINI:** "This verse explains, what this demon did during the game. He did not take away the Gopa boys for playing with them elsewhere, but he had taken them with a view to kill them only. Either he took away many Gopas at the same time or he took one by one (Neetam Neetam). The mountain had a cave with a very small and subtle opening. This cruel and vile demon Vyomasura flung them into this cave of the mountain and he closed the opening of this cave, with a huge stone! In this way, during the playing of this game, the number of the Gopas, who had become the "cattle" began to get reduced very fast, then the others who were either "thieves" or "protectors" also now offered to become the "cattle" (as they were so much immersed in the playing of the game) and in this way, at the end only 4 or 5 Gopas remained in the game.

तस्य तत्कर्म विज्ञाय कृष्ण शरणदः सताम् ।

गोपान् नयन्तं जग्राह वृकं हरिखिजसा ॥३१॥

**VERSE 31 Meaning:** "Our Lord Shri Krishna, who protects always the good persons and His devotees, now understood that this "cheating" has been the handiwork of this demon, who had come in the guise of a Gopa. When this demon took the "stolen" Gopas, at this particular time, our Lord, jumping on to him, pressed him down on the ground, like a strong lion presses down another fallen animal."

**श्रीसुबोधिनी :** तदा अन्यत्र स्थितो भगवान् व्योमस्य कर्म ज्ञात्वा समागत्य यत् कृतवांस्तदाह तस्येति, तत्कर्म गुहायां निक्षिप्य शिलापिधान लक्षणम्, विशेषेण ज्ञात्वा प्रत्यक्षदर्श्येव, तथा ज्ञाने हेतुः, कृष्ण इति, सदानन्दो हि सः, यदैव स्वानन्दस्तेभ्यः तिरोभूतः सद्रूपाश्च ते, अतो ज्ञातवान्,

तथापि अक्लिष्टकर्मा भगवान् सर्वसमः किमिति तं जगृह इत्याशङ्क्याह सतां शरणद इति, यदि भगवान् शरणागतान् सर्वावस्थासु न पालयेत् तदा न कोपि शरणं गच्छेत्, ततः शरणदानमेव न स्यात्, सतां च मनसि तददुःखं भवेदित्यपि, शास्त्रीरितरपि नश्येदित्यपि, गोपान् बहूनेव नयन्तं पालायित इव तत्रैव प्रादुर्भूतः आगतो वा जग्राह, तस्यैकदेशग्रहणव्यावृत्त्यर्थं दृष्टान्तमाह, वृकं हरिरिवेति, स हि सर्वाङ्गे तं व्याप्य आच्छाद्य गृह्णातीति, तथा सर्वाङ्गे गृहीत इत्यर्थः ॥३१॥

**SRI SUBODHINI:** When this demon was thus taking away, one by one, all the Gopa boys, and had put and locked them in the cave, our Lord was not present, during this time, in the game. He was elsewhere. Our Lord Shri Krishna is of the Divine form of eternal bliss (Sadaananda). Due to this reason, he realized this “act” of Vyomasura and He saw Vyomasura lifting few boys and taking them away. These Gopa boys were only parts of our Lord only and He considered them as His “own”. In fact, these Gopas were His own forms only. The difference being that the “bliss” aspect, which is always present in our Lord was not present in them as this “disappearance of bliss” within was caused by our Lord. Due to this reason, the demon was able to take these boys away.

Our Lord is the indwelling Divine Lord (ANTARYAAMI) of everyone and He is also the protector of everyone. The Lord now realized this “act” of this demon and He appeared Himself, immediately, at this place and caught hold of this demon completely like a strong lion catches another fallen animal with His arms. Our Lord does all His action, without much effort (i.e. easy way) and He is also “same” to His friends and enemies. Even then, the reason for destroying this demon is our Lord’s desire and role to protect the “good”

persons. Our Lord protects His devotees and others, who have surrendered to Him. If He were not to do this, then no one will surrender to Him. Everyone will give up this way of surrendering to our Lord and the protection of the surrendered ones also will not happen, from the side of our Lord. if this happens, then even good persons will have pain and sorrow in their minds and the respect and regard for the scriptures (Sastras) also will be lost. Due to this, with a view to protect this scriptural injunctions only, our Lord, who is very fond and beloved of His devotees, (although He has equal "vision" for all) pushed down this demon.

स निजं रूपमास्थाय गिरीन्द्रसदृशं बली ।

इच्छन् विमोक्तुमात्मानं नाशक्नोद् ग्रहणातुरः ॥३२॥

**VERSE 32 Meaning:** "Then, this strong demon Vyomasura, took his real form resembling a huge mountain. He tried his best to get released from the grip of our Lord, but he could not save himself."

**श्रीसुबोधिनी :** ततः स विचारितवान् यद्यपि भगवान् महान् तथापि रूपान्तरं गृहीतवानिति मया स्वरूपे गृहीते भगवान् स्वल्परूपः इति न मारयितुं शक्यति, भगवानपि चेत् स्वरूपं गृहीयात् तदावतारसमाप्तिरेव भविष्यतीति कंसादीनामस्माकं चामारणमेव स्यात् इत्यभिप्रेत्य स्वरूपं गृहीतवानित्याह स निजमासुरं रूपं, ग्रहणायोग्यत्वायाह गिरीन्द्रसदृशमिति, पराक्रमोपि वर्तत इति ज्ञापयितुमाह बलीति, एवमपि कृत्वा आत्मानं मोक्तुमिच्छन्नपि अत्यन्तप्रयत्नं कुर्वन्नपि आत्मानं विमोक्तुं नाशक्नोत्, दूरापास्तं विमोचनं ग्रहणेनातुर एव जातः, अन्तिमावस्था ग्रहणमात्रेणैव जातेति ॥३२॥

**SRI SUBODHINI:** This demon, now thought that, although Shri Krishna is glorious and greater than him



and the world also, being a human being the Lord is indeed small and weak. "If I were to show my real "Aasuric" form, then this Shri Krishna will look so small before me and he will not be able to kill me." Conversely, our Shri Mahāprabhuji says here that, in turn, if our Lord were to show His real form, then "His incarnation" will end and Kamsa and others also will not be destroyed either. This demon now took his real form, which resembled a huge mountain – which cannot be grasped by anyone. Even then, despite very persistent efforts, he was not able to get released from the hands of our Lord. He attained the very throes of his death, on being caught by our Lord – let alone escape from His grip!

तं निगृह्याच्युतो दोर्भ्यां पातयित्वा महीतले ।

पश्यतां दिवि देवानां पशुमारममारयत् ॥३३॥

**VERSE 33 Meaning:** "Our Lord, caught hold, through His two hands, this vile and cruel demon, dashed him on the ground. While the celestial gods were watching Him from the sky, our Lord destroyed this demon as an animal is killed."

**श्रीसुबोधिनी :** तथापि मुख्यदैत्यत्वात् लीनो न भविष्यतीति स्वयं मारितवानित्याह तं निगृह्येति, दोर्भ्यां निग्रहं कृत्वा स्वयं भयरहितः अच्युतः महीतले तं पातयित्वा यथा भूमिष्ठा देवास्तं न त्यजन्ति तथा कृत्वा यज्ञार्थं तस्य वधो भवत्विति धर्मनिरूपणार्थं पश्यतामेव सर्वेषां देवानां पशुमारं यथा भवति तथा अमारयत्, मुखमुद्रणं कृत्वा गलमोडनं कृतवानित्यर्थः, देवानां दर्शनं सुखार्थम्, अन्यथा भगवानक्लिष्टकर्मा तथा न कुर्यात् ॥३३॥

**SRI SUBODHINI:** Even then, as the demon had not died, our Lord killed him. The Lord pushed him down on the ground, and as though He was sacrificing an animal in a "sacrifice" and also with a view that the deities

present on this earth do not forsake this demon, while the celestial deities were watching from the sky, this demon was killed like an animal. He closed his mouth and broke his neck. Through the death of this demon, all the celestial deities attained their welfare. They were watching this Divine Leela of our Lord from the sky. If the celestial deities do not attain this welfare and comfort, and they were also not able to see this Divine Leela, then our Lord, who never has to put any effort to complete His tasks, would not have killed this demon in this way. That our Lord's "deed" enabled the celestial deities attain their welfare — this is the reason that the Lord killed this demon, in this way.

गुहापिधानं निर्भिद्य गोपान् निःसार्य कृच्छृतः ।

स्तूयमानः सुरैर्गोपैः प्रविवेश स्वगोकुलम् ॥३४॥

**VERSE 34 Meaning:** "After killing this vile demon, in this way, our Lord went to the cave, opened the door of this cave by removing the huge stone and got the Gopa boys released from their sorrow and pain. Thereafter, listening to the "praise" rendered by the celestial deities and the Gopas, our Lord came back to Vraja."

**श्रीसुबोधिनी :** ततो यत् कृतवांस्तदाह गुहापिधानमिति, मायया स्थापित निर्भिद्य नितरां भित्त्वा यथा पुनरन्योपि न प्रवेशयेत् तथा गुहात्वमेव दूरीकृतवान्, कृच्छृतः संकटात् गोपान् निःसार्य तैरेव सुरैर्गोपैश्च स्तूयमानः भगवत्कृतमुपकारं ते जानन्तीत्युक्तं, ततस्तैः सह स्वगोकुलं प्रविवेश, सर्वत्र प्रत्यापत्तिर्निरूप्यते, अग्रे लीलापराणामपि तथात्वाय ॥३४॥

इति श्रीभागवतसुबोधिनीयां श्रीमल्लक्ष्मणभट्टात्मजश्रीवल्लभदीक्षितविरचितायां दशमस्कन्धविवरणे सप्तस्त्रिंशोऽध्यायविवरणं ॥

**SRI SUBODHINI:** After the killing of Vyomasura,

our Lord went to the cave and as the demon had made a closing door through his "Mayic" power, our Lord removed the same by breaking it. Then the Lord brought out the boys from the cave, and thus got them released from their sorrow and pain. This cave was destroyed in such a way, that no more there was a cave there later! He ensured that no one else can hide there or made to hide there, hereafter!

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 37<sup>th</sup> chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्री भागवतं-दशमस्कन्धं-अष्टस्त्रिंशोऽध्यायः॥

CHAPTER 38, CANTO 10,

SRI BHAGVATAM.

पञ्चत्रिंशे भक्तिमार्गस्थापनाय निरूप्यते ।

अक्रूरागमनं भक्तिः फलं चैव हि मानसम् ॥१॥

**KĀRIKA 1 Meaning:** In this 38<sup>th</sup> chapter, for the establishment of the path of Bhakthi (devotion to our Lord) the coming of Akrura to Gokulam and the result of “devotion in the mind” (Maanasa Bhakthi) are described.”

सात्त्विकश्चेदभिमुखः तदा भवति भक्तिमान् ।

अन्यथा दैत्यसंसर्गे स्तब्धा भक्तिर्भवेत् ध्रुवम् ॥२॥

**KĀRIKA 2 Meaning:** “When a “Satwika” Jiva has the “Darsan” of our Lord, then he certainly becomes a “Bhaktha” of our Lord. By not surrendering to our Lord, and by cultivating the friendship of the demons, this devotion to our Lord, certainly, gets destroyed also.”

अक्रूरोपि च तां रात्रिं मधुपुर्यां महामतिः ।

उषित्वा रथमास्थाय प्रययौ नन्दगोकुलम् ॥१॥

**VERSE 1 Meaning:** “Shri Sukadeva said, “Oh!

King! the wise Akrura, who had a sharp intellect, stayed overnight at Mathura only. Next day, in the early hours of the morning, he sat on his chariot and set out to go to Nandagopa's Gokulam."

**श्रीसुबोधिनी :** त्रयस्त्रिंशोऽध्याये अक्रूरः प्रेषित इत्युक्तं तस्यागमनं निरूपयति, अक्रूरोपीति, यस्यां रात्रौ समादिष्टः तां रात्रिं मथुरायामेव स्थितः, साहि भगवदधिष्ठिता भूमिः, भगवांश्चेत् निवारयेत् मथुरा वा भगवत्सेवको वा कश्चित् तदा न गमिष्यामीति निश्चित्य तत्रैव स्थितः, ततो गमनमेव समीचीनमिति ज्ञात्वा प्रचलित इत्याह महामतिरिति, अयमुपायः सर्वेषामेव हितकारी, अतो गत्वा समानेय इति, ततः कंसदत्तं दिव्यं रथमास्थाय स्वयमेकाकी सारथिरूपः नन्दस्य गोकुलं प्रति प्रकर्षेण बहिरन्तः सन्तोषपूर्वकं गृहे च सम्भृतिं कृत्वा ययावित्यर्थः ॥१॥

**SRI SUBODHINI:** In the last chapter, Kamsa had instructed Akrura to go to Gokulam. The presiding deity of Mathura is our Lord only. Akrura stayed at Mathura thinking, that, perhaps, our Lord Himself (who is the presiding deity of Mathura) or anyone of His devotees, may persuade him not to go to Gokulam. Then, he may not go to Gokulam at all. Next day, early in the morning, the highly intelligent and wise Akrura (thinking that by bringing our Lord to Mathura, everyone will become happy. Hence it is very important that the Lord be, brought to Mathura) thinking, that going to Gokulam will be, indeed, very appropriate, got up into the divine chariot given by Kamsa and became it's "charioteer" also. He was now very happy, both in his mind and outside. He had told in his home about the visit to Gokulam.

गच्छन् पथि महाभागो भगवत्यम्बुजेक्षणे ।

भक्तिं परामुपगत एवमेतदचिन्तयत् ॥२॥

**VERSE 2 Meaning:** "When he was going on his way,

in the heart of Akrura, who was very fortunate and lucky, there arose intense Bhakthi to our lotus-eyed Lord and he began to think like this, swelled up with the emotion caused by his devotion to our Lord."

**श्रीसुबोधिनी :** सात्त्विकस्य भगवदाभिमुख्ये भक्तिर्भवतीति ज्ञापयितुं तस्य भगवद्विषयको मनोरथो जात इत्याह गच्छन्निति, पथि गच्छन्निति मार्गगन्तुर्भक्तिरुचितैव, पथि गच्छन्निति रथप्रेरणं नापेक्षत इति सूचितम्, ननु दुष्टसंसर्गं प्राप्य स्थितो दुष्टप्रेरितः कथं भक्तो जात इत्याशङ्क्याह महाभाग इति, पूर्वसञ्चितपुण्यराशिः, सर्वमेव भाग्यमद्य फलोन्मुखं जातमित्यर्थः, तत्फलमाह भक्तिं परामुपगत इति, परां प्रेमलक्षणाम्, विषयो न विभूतिरूप इत्याह भगवतीति, अभ्युज्ज्वदीक्षणे यस्येति, दृष्ट्यैव सर्वतापनाशकत्वं निरूपितम्, अतः फलदातरि पुरुषोत्तमे भक्तिर्युक्ता, सापि भक्तिः पूर्वं जाता, मध्ये गता तिरोहिता, पुनरुपसमीपे स्वयमेवागता, एतद् वक्ष्यमाणमेवं प्रकारेणाचिन्तयदिति, गता भक्तिः समागता स्वतः प्रवेशमलभमाना कामनाद्वारा प्रविष्टेति भगवतो महत्त्वं ज्ञात्वा तेन स्वस्योत्कर्षं यथा कामयते तथा चिन्तायुक्तं कृतवतीत्यर्थः ॥२॥

**SRI SUBODHINI:** When "Satwik" persons get the "Darsan" of our Lord or come in front of our Lord, then intense Bhakthi arises, in the mind, to our Lord. When Akrura was going along the way towards Gokulam, he got in his mind, great devotion to our Lord — as it is indeed appropriate for those who are following the path of righteousness (Sanmarga) to get Bhakthi to our Lord. (OUR LORD BLESSES "DHARMIK" DEVOTEEES WITH HIS BHAKTHI). Conversely, those who are bad persons can never hope to attain devotion to our Lord. On the way, Akrura felt the blessing of our Lord and got Bhakthi to Him. What is indicated here is, that the chariot went by itself, as Akrura's mind was filled with Bhakthi to our Lord!

VERSE 1 Meaning: "Shri Sukadeva said, "Oh!

Akrura was very lucky and fortunate. Although he had to live in the bad company of Kamsa, and though inspired by Kamsa only he was making this trip to Gokulam, he became a great devotee of our Lord. All his good deeds of his previous lives now got fructified in this Bhakthi to our Lord Shri Purushottama Himself (and not to any one of His other manifestations). Our Lord removes the sorrow of His devotees through His lotus like eyes only! He confers all the desired goals through His eyes only. Thus, in this way, due to the grace of our Lord, Akrura got Bhakthi to our Lord.

In fact, Akrura had Bhakthi to our Lord previously — but in between he lost his Bhakthi. Now, the Bhakthi which was there in him previously, came back to him, but found it impossible to enter into Akrura. But due to this desire to meet our Lord, and due to his realizing the greatness and glory of our Lord, Bhakthi entered into his heart. In this way, this entry of devotion to our Lord, in his mind began to make him think in the following way.

किं मयाचरितं भद्रं किं तप्तं परमं तपः ।

किं वाथाप्यर्हते दत्तं यत् द्रक्ष्याम्यद्य केशवम् ॥३॥

**VERSE 3 Meaning:** “What “Punya” (good deeds) have I done, or what glorious penance have I done or what noble acts of charity to a deserving person have I done, due to which, today, I am enabled to have the Holy “Darsan” of our Lord Kesava (our Lord Shri Krishna)?”

**श्रीसुबोधिनी :** प्रथमतो भगवद्धर्माणां माहात्म्यमाह भक्तिदाढ्याय, तत्रापि दर्शनस्य सर्वोत्कृष्टत्वमाह किं मयाचरितं भद्रमिति, त्रयो विभागाः स्वयं भगवानन्ये सर्वे च, तेषामुत्कृष्टधर्मैः सहजैरागन्तुकैर्वा सर्वात्मको भगवांस्तुष्यतीति ज्ञायते, तस्मिन्स्तुष्ट एव तस्य दर्शनं भवतीति यतो ब्रह्मेशयोरपि सुखमोक्षदाता भगवानिति, तत्र स्वधर्म आचारः, भगवद्धर्मस्तपः,



सर्वलोकोपकारी दानमिति, 'आचारप्रभवो धर्म' इति तदुक्तं किं मयाचरितमिति, भद्रं कल्याणरूपम्, 'तपो मे हृदयंसाक्षा'दिति वाक्यात् भगवच्छक्तिस्तपः अत उक्तं किं तप्तमिति, जीवधर्मतपोव्यावृत्त्यर्थं परममिति, सर्वोपकारी धर्मो दानं सुपात्र एव महाफलं साधयतीति अर्हते दत्तमिति, अथेति भिन्नप्रक्रमे, किं वेत्याकाङ्क्षायाम्, अत्यन्तं भगवत्पराय भगवदर्थमेव सर्वविनियोगाय श्रद्धया दत्तमिति धर्मशास्त्राद् भिन्नः प्रक्रमः, अन्यथा अद्यैव भगवद्दर्शनं न भवेदतो ज्ञायते त्रयाणामन्यतरत् कृतमिति ॥३॥

**SRI SUBODHINI:** Devotion to our Lord should become strong. Hence through this verse, our Lord's "glory and greatness" are described. Of all the boons and blessings of this "Bhagavata Dharma" our Lord's Darsan is regarded as the highest! There are three types of ways of life or "duties" for a person viz. (1) One's own, (2) of our Lord and (3) of others. Our Lord becomes happy and satisfied through the due performance of one's duties, which are prescribed or those which come to one's lot in one's life. It is also well known that our Lord's "Darsan" takes place only on the Lord being fully satisfied with the devotee. Why? Because, it is our Lord, who confers the desired welfare on Lord Brahma and liberation too on Lord Siva!

Firstly one should practice one's own duties properly, with a good conduct and character. Secondly penance connected with our Lord should be undertaken. Then, the acts of charity aimed at aiding and helping the entire world should be done, as a "Dharma" or duty for everyone. These are all described by Akrura. As per the scriptural reference "From righteous conduct 'Dharma' gets originated" (Aachara Prabhave Dharmaha). Akrura thought, "What righteous and pure conduct have I observed or what type of penance have I done, of the

nature of our Lord's power? (In the scriptures, it is again written, "Penance is my real heart".) It is not easy for Jiva to do this type of penance, as doing penance is a glorious act to please our Lord! A charity done to a real deserving person by someone, who aids and helps everyone or Seva done to a devotee of our Lord — all these when done as "consecrated actions" (Arpanam) to our Lord, then these actions confer "divine" blessings. Thus, the real "charity" is giving with sincerity with the idea that it is our Lord, who is being served through this giving. "It appears that, in my "previous lives", I might have done all these and as a result of which, today, so quickly I will be blessed with the "Darsan" of our Lord! Through this, it is indicated, that Akrura had done some other "good deeds", over and above these three good deeds, as he is going to be blessed with the "Darsan" of our Lord, today only and that also so quickly!

ममैतद् दुर्लभं मन्य उत्तमश्लोकदर्शनम् ।

विषयात्मनो यथा ब्रह्मकीर्तनं शूद्रजन्मनः ॥४॥

**VERSE 4 Meaning:** "I am very attached to material objects and pleasures. Hence to me, to have the "Darsan" of our Lord, who is so sacred, and of the glory of an ever lasting nature, is rare indeed — as rare as the reading of the Vedas for the "Sudra" persons."

**श्रीसुबोधिनी :** एवं कार्यावश्यकतां ज्ञात्वा कारणं परिकल्प्य तत्र बाधकमाशङ्क्य परिहरति द्वाभ्याम्, ममैतद् दुर्लभं मन्य इति, एतद् दर्शनं, मम साधने विद्यमानेपि दुर्लभं, तत्रोपपत्तिर्मन्य इति, युक्त्यैवं निश्चीयते मम दर्शनं न भविष्यतीति, अयं च तर्कः भगवतः अलौकिकत्वज्ञापकः लौकिकत्वे इति शङ्कैव नोदेतीति, दर्शनाभावे हेतुद्वयमाह भगवन्निष्ठं स्वनिष्ठं च धर्मद्वयं, भगवन्निष्ठं स्वनिष्ठं च धर्मद्वयं, भगवन्निष्ठमाह उत्तमश्लोकस्य दर्शनमिति, उत्तमैरपि श्लोक्यत एव न च दृश्यते, उत्तमाः सर्वज्ञा भक्ताः, स्वनिष्ठमाह

विषयात्मन इति, किञ्च, विषयाणां न केवलं प्रतिबन्धकत्वं तथा सति कदाचित् अनित्यत्वात् विषयाणां दर्शनमपि भवेत्, किंत्वधिकारनिवर्तकत्वमपि, यतः सिद्धेऽपि सुलभेऽपि विषये स्वस्य न योग्यतेति तदाह यथेति, ब्रह्मकीर्तनं वेदोच्चारणं, पूर्वजन्मनि ब्राह्मणोऽपि सर्वज्ञोऽपि वेदोच्चारणसमर्थोऽपि शूद्रबीजात् चेदुत्पन्नः तदा नार्हति कीर्तनं कर्तुम् ॥४॥

**SRI SUBODHINI:** In these two verses, beginning with this, Akrura is describing his own thinking about the reasons for the highest blessing of our Lord's "Darsan". "Through one's thinking, it can be realized, that I cannot get the "Darsan" of our Lord". Through this reasoning, the "supernatural" status of our Lord is indicated. In other words, if Akrura had thought of our Lord as "worldly" only, then in his mind the "doubt" or otherwise, about his getting the "Darsan" of the Lord would not have arisen, as the "worldly" Akrura will meet the "worldly" Lord at Gokulam!

There are two reasons for not getting the "Darsan" of our Lord. firstly the most high exalted Divine nature of our Lord and secondly the low worldly material nature of Akrura. Our Lord is by Himself Divine, and one can do only "praise" of Him, who is the best, the highest and the omniscient. Even these persons, who do the "praise" of the Lord also, do not get his "Darsan". The second reason for not getting the "Darsan" of our Lord is "I am very much attached to material pleasures". Not that these "objects" can prevent one from getting the "Darsan" of the Lord. It is possible that, due to the "impermanence" of these objects, even the "Darsan" of the Lord can take place, but the attachment to these objects destroys one's "deserving" nature for the "Darsan" of the Lord. This attachment renders one "inappropriate" and "undeserving" to have the Darsan of our Lord. "Due to this reason,

although the “Darsan of our Lord is easy for me and is as good as attained, even then, to me, who is devoid of this “deserving”, due to my attachment to material pleasures, the “Darasn” of our Lord is rare indeed! As I do not really deserve to have the Darsan of our Lord.” An example is given here. A “Sudra” person will get the “authority” to chant the Vedas, if he, in his previous birth, had been born as a Brahmin, was also proficient in various subjects (i.e. of good learning) and also was proficient in the chanting of the Vedas! But, in this birth, if he was born as a “Sudra” then he is denied the right to chant the Vedas. “In the same way, as I am attached to material pleasures and objects, I am not entitled at all, at any time, to get the “Darsan” of our Lord.”

मैवमेवाधमस्यापि स्यादेवाच्युतदर्शनम् ।

हियमाणः कालनद्या क्वचित् तरति कश्चन ॥५॥

ममाद्यामङ्गलं नष्टं फलवांश्चैव मे भवः ।

यन् नमस्ये भगवतो योगिध्येयाङ्घ्रिपङ्कजम् ॥६॥

**VERSES 5 and 6 Meaning:** “Or is it, that my thinking that I am the “lowliest” is a mistake on my part? Even then, it is possible that I may get the “Darsan” of our Lord! like a blade of grass, being carried by the flow of the waters of the river, sometimes gets stuck to the bank (i.e. gets out of the flow of the river); in the same way, in the flow of time, of all those Jivas, who are being carried according to their actions, some Jivas do cross this river of “Samsara” (of births and deaths) and reach the other side (attain “liberation”).”

“It is certain, that all my sins have been destroyed today, and my life has become fulfilled, as I will go to Vraja and prostrate to the lotus like Holy feet of our Lord

Shri Krishna, whose Holy feet are meditated upon by the Yogis, at all times.”

**श्रीसुबोधिनी :** एवं प्रतिकूलतर्कं निरूप्य अनुकूलेन तस्य पराहतिमाह मैवमेवेति, मेति निषेधार्थे, यदुक्तं त्वया विषयित्वात् नाधिकारो विषयाश्च बाधका इति महतामपि केवलं स्तुत्यं एव न तु दृश्य इति च, एतन् मा किन्तु एवमेवैतत्, उभयत्रापि साधकधर्मद्वयमाह, अधमस्यापि अच्युतदर्शनं स्यादेवेति, विषयाणां अधमाधिकारित्वसम्पादकत्वमेव न त्वधिकारनिवारकत्वं, आसुरत्वमेव तथा, ‘असुर्यः शूद्र’ इति श्रुतेः, नापि प्रतिबन्धकत्वं, विषयैरपि भगवद्भजनस्य शास्त्रे निरूपितत्वात्, ‘यद्यदिष्टतमं लोके’ इति, किन्त्वधमत्वमेव सम्पादयति, सर्वथा निर्विषय उत्तमः, बहिर्निर्विषयः मध्यमः, उभयत्रापि सविषयोधम इति, अधमस्यापि स्यादेवाच्युतदर्शनं, अन्यथाधमोधिकार एव न स्यात्, किञ्च, भगवानच्युतः सर्वथाच्युतिरहितः स्वरूपतो धर्मतश्च, यदि संकीर्तितः तत्कीर्तनं न व्यर्थमिति भवानेन फलमिति दर्शयेदेव कदाचित्, अतः स्यादेव, ननूक्तो दृष्टान्तो बाधक इति चेत् साधकोपि दृष्टान्तोस्तीत्याह ह्रियमाण इति, कालनद्या ह्रियमाणः क्वचित् कदाचित् कश्चित् तरतीति, यथा तृणं, दृश्यते च नौका जले पतिता स्वयमेव कूलात् कूलान्तरं गच्छति, कालोपि नदीरूपः भगवन्तं जीवसमूहं चान्तरा प्रवहति विषयमायाजलात्मा, तत्र तीरस्थान् कदाचित् मध्ये पातयित्वा उत्तरकूले नयेत्, अनेन कालवशादपि मोक्षः सिद्ध्यतीति केषांचित् मतमुक्तम् अत्र नियामकं भगवदवतारः ॥५-६॥

**SRI SUBODHINI:** Akrura justifies in the earlier verse, that he is not entitled at all for getting the “Darsan” of our Lord and gives the reason for this also. Then later, through the next verse, he contradicts this thought of his! In the earlier verse, Akrura, due to his attachment to the material pleasures and objects had told that, he was not entitled to get the “Darsan” of our Lord, as attachment to material pleasures and objects stand in the way of a person getting the “Darsan” of our Lord. He also told that the “Darsan” of our Lord is “rare” even for the great Mahatmas! These Mahatmas are able to do only the

“praise” of our Lord, but even they are prevented from getting His “Darsan” (they are still doing this “praise”)!

Akrura, “thinking” like this is not right, as even for the lowliest of the lowly, our Lord, out of His gracious compassion, does give His “Darsan”! The material worldly objects, to which the senses get attached to, can make the Jiva, only as having the lowest category of “authority” to get the vision of our Lord, but this “attachment to material objects” has no capacity to completely extinguish the Jiva’s right and authority to have the “Darsan” of our Lord! Even those human beings, who are attached to material pleasures are “entitled” to have the “Darsan” of our Lord! Yes, those Jivas who are “demoniac” (Aasuri) in nature, as per the Vedic dictum, are not entitled to have this “Darsan” of our Lord!

In fact these “material objects” cannot become an “impediment” for those Jivas, who are attached to them, from getting the “Darsan” of the Lord. why? One can do Seva or worship of our Lord through a material object, which one considers as the “most liked” by oneself. Hence these “objects” by themselves cannot deprive a Jiva of his “authority” and “right” to get the “Darsan” of the Lord and cannot also act as a “stumbling block” for the Jiva getting the “Darsan” of the Lord. These “objects” can make a Jiva only go down in the categories of “authority” to get the “Darsan” of our Lord.

The “highest” category of devotee who has the “top authority” to get the “Darsan” of the Lord, is the one in WHOSE MIND THERE IS NO ATTACHMENT TO OBJECTS OF BOTH INSIDE AND OUTSIDE. In whose mind, there is the desire for the objects, but does not show attachment to them, in his outside behaviour – this

person can be considered as the "middle order" with reference to this "authority", to get the Darsan of the Lord. In the case of that person, who is attached to "objects" both in his inside and outside, he is regarded as the "lowest" category of those having this "authority".

Thus the following are the three categories:

| <u>Category</u>                                                           | <u>Nature</u>                                                    |
|---------------------------------------------------------------------------|------------------------------------------------------------------|
| (1) Highest "deserving" to<br>Get our Lord's Darsan.<br>(UTTAMA ADHIKARI) | — Not attached to<br>"objects", both<br>inside and out-<br>side. |
| (2) Middle order (MADH-<br>YAMA ADHIKARI).                                | — Attached to ob-<br>jects "inside" but<br>detached outside.     |
| (3) Lowest category.<br>(ADHAMA ADHIKARI)                                 | — Attached to ob-<br>jects both, "in-<br>side and out-<br>side". |

But even the "lowest" category of devotees, are blessed by our Lord with His "Darsan". If these "lowest category" of people were unable to get the "Darsan" of our Lord, then there is no necessity to have this "lowest" category at all. If our Lord's Holy names and glories are sung, this singing of our Lord's glory and Holy names, do not go in waste. Chanting and singing of our Lord's glory gives the "result" (Phalam) in the form of our Lord only and many a time, the Lord gives His Darsan to these devotees also. Hence, it is certain that our Lord's "Darsan" is possible for everyone. Example is given here, as to how one is not able to get the "Darsan" of the Lord and also



the instances, where our Lord's "Darsan" is made possible. The blade of grass, which is being carried by the river or a boat being stationary, through the force of the flow, gets struck to the bank or reaches the other bank respectively! In the same way, the river is compared to the factor of "time" (Kāla), which stands between the Jiva and our Lord. This river is filled up with the water of "objects and pleasures" caused by the "Mayik" power of our Lord. These Jivas, who are situated on one of the "banks" of the river, are enabled to cross over to the other bank, through this river of "objects and pleasures" after they flow, in this river for some time. Through this example, some people express the opinion, that even "time" (Kāla) is capable of being instrumental in making the Jiva attain "liberation"! But this is possible only during our Lord's "incarnation" as at other times "time" (Kāla) is not empowered to confer "liberation".

कंसो बताद्याकृत मेत्यनुग्रहं द्रक्ष्येङ्घ्रपद्मं प्रहितोमुना हरेः ।  
कृतावतारस्य दुरत्ययं तमः पूर्वतरन् यन्नखमण्डलत्विषा ॥७॥

**VERSE 7 Meaning:** "Aha! Kamsa has indeed done a great favour to me today (an act of kindness). Because he has sent me to Gokulam, I will be able to have the "Darsan" of the lotus feet of our Lord, who has taken the incarnation on this earth. Devotees like Ambarisha, Prahlada and others have crossed this terrible and dark ocean of Samsara, through the brilliance of the nail of Our Lord's Holy feet."

**श्रीसुबोधिनी :** ननु बाधकस्य कालस्य कथं मोक्षसाधकत्वमिति चेत् तत्राह कंस इति, कदाचिद्बाधकान्येव साधकानि भवन्ति, विष भक्षयित्वा जीवति अन्यथा म्रियेतेति लोकप्रसिद्धिः, तदाह कंस इति, बतेति हर्षे, यः सर्वथा बाधकः स एव मे अद्यानुग्रहमकृत, य एव हि भगवद्दर्शनं कारयति

स एवानुग्रहं करोतीति, कदाचिदनुग्रहं करोति लौकिकं विषयादिद्वारा, अयं त्वत्यनुग्रह इति येन प्रहितोऽङ्घ्रपद्मं द्रक्ष्य इति, ननु विपरीतार्थं प्रेषितवान् ततः कथमिष्टसिद्धिरिति चेत्, तत्राह हरेरिति, स हि सर्वदुःखहर्ता सम्बन्धमात्रमपेक्षते, स संबन्धोनेन कारित इति कंसस्यैवायमनुग्रहः, यथा कथञ्चित् सम्बन्ध एवात्र प्रयोजक इति ज्ञापयितुमाह कृतावतारस्येति, एतदर्थमेव भगवदवतार इति, तथात्वे प्रमाणमाह पूर्वोत्तरत्रिति, यस्य नखमण्डलत्विषापि पूर्वं भगवदीयाः अतरन् संसारं, भावितो हृदये प्रकाशमानश्चरणः मुक्तिं ददातीति अविद्यान्धकार निराकरणार्थं कान्तिं निरूपिता, मण्डलपदं सूर्यादिरिव निवारकत्वं ज्ञापयति न तु दीप इव, एकेनापि सूर्येणान्धकारो निवार्यते किं पुनर्दशभिरिति ख्यापयितुं नखेति, तरणं पादपोतेनैवेति अर्थात् पादयोः, अतो यत्र चरणसम्बन्धमात्रेणैव ध्यानप्राप्तेन सर्वे तीर्णाः तत्र दर्शनवतो मम तरणे कः सन्देहः ॥७॥

**SRI SUBODHINI:** "Kāla" (time) is usually considered as a "hindrance" to the "liberation" of a Jiva. But how come it can become a way or "Sādhan" for one's "liberation"? This "doubt" is answered through this verse. "Sometimes an 'obstacle' becomes a 'helper'. Usually on consuming 'poison', death is certain, but we have seen many remaining alive, even after consuming poison!

Akrura, with great joy, says that Kamsa, who was not only sternly against Akrura's seeing the Lord (i.e. having His "Darsan") but also prevented him from remembering and chanting the holy names of our Lord, the same Kamsa, today, has "done a great favour to me". Day to day favours can be done also, through the giving of a job, food, clothes etc. But the "real favour" is done only by him, who enables a person to have the "Darsan" of our Lord! In this way, Kamsa has conferred a great "blessing" on me, as I have been chosen by him to visit Gokulam, so that I would be blessed with the "Darsan" of the lotus like feet of our Lord, who removes the sorrow of

everyone, at all times. Although Kamsa has sent me, to call Shri Krishna to Mathura, to fulfill his own evil designs, for me, this visit is highly blissful and beneficial, as I consider, that I should be blessed with some sort of "relationship" with the Lord. Kamsa is responsible for doing this favour to me — of making me get the "Darsan" of the Lord and also establish a holy relationship with Him. This is indeed a "blessing" on me, from Kamsa"!

One can develop this "relationship" with our Lord, through any of the basic emotions of a human being, which are natural for him, like fear, hatred, love etc. (as it is said, "The Gopis got related through "love"; Kamsa got related through "fear" etc.) as "getting related to our Lord" is the highest goal to be attained by a human being. In fact, our Lord is so very compassionate, that He has taken His incarnation only with a view to enable the Jivas to get "related" to Him, in one way or another. An evidence or proof is given here to substantiate this love of our Lord, to His creation. Like "one sun" removes the darkness of this entire world, in the same way, countless devotees of our Lord, having got established in their hearts, the two holy feet of our Lord, destroy the darkness in them, through the "brilliance" of the "ten nail points" of the holy feet of our Lord! The "darkness" is compared to their "ignorance" (Ajnana), on the destruction of which, these devotees, cross the mire of this "worldly" (Samsara) life, once and for all. The holy feet of our Lord, thus plays the role of a "huge ship" which enables the devotee to cross this ocean of Samsara, just by meditating on the holy feet of our Lord. What doubt is there "for me to cross this 'worldly' life, when I am actually going to be blessed with the 'Darsan' of the holy feet of our Lord? In other words, on getting the "Darsan"

of our Lord, in His most beautiful Divine form, I also will get liberated.”

यदर्चितं ब्रह्मशिवादिभिः सुरैः श्रिया-

च देव्या मुनिभिश्च सात्वतैः ।

गोचारणायानुचरैश्चरद् वने यद्-

गोपिकानां कुचकुङ्कुमाङ्कितम् ॥८॥

**VERSE 8 Meaning:** “The celestial gods like Lord Siva, Lord Brahma and others, Goddess Laxmi, sages and seers, and Your Bhakthas (devotees) always do service and worship of Your holy feet! Today I will have the “Darsan” of such holy feet,, which Oh! Lord! You use, when you graze the cows in Vraja forest, along with the Gopa friends of yours’ and which is smeared by the saffron turmeric powder from the bosom of the Gopis.”

**श्रीसुबोधिनी :** एवं स्वस्य फलमधिकारं च निश्चित्य बहुवादिविप्रतिपन्नत्वाद् भगवतो मोक्षदातृत्वं साधयति यदर्चितमिति, अवश्यं मोक्षोस्तीत्यभ्युपगन्तव्यं स च किञ्चिदधीन इति च, तत्र सन्मार्गे ब्रह्मा लोके महान्, लक्ष्मीश्च विषयत्वेन, ज्ञानशास्त्रे मुनयः, भगवच्छास्त्रे सात्वताः, एतदवतारे चतुर्धा अवतीर्णस्य दिनरात्रिभेदेन गोपा गोप्यश्च सेवकाः ये धृष्टाः अज्ञाश्च न कञ्चन मन्यन्ते, तत्रापि स्त्रियः, तत्रापि तेन प्रकारेणेति, सर्वत्र भक्तिप्राधान्यार्थं पदग्रहणम्, जगति त्रयो मुख्याः ब्रह्मविष्णुशिवाः, तत्र ब्रह्मा शिवश्च आदि भूतौ येषां, सात्त्विककल्पे विष्णुर्भगवानिति, गुणावतारेपि विशेष उक्तः, तैः सर्वैरेवेन्द्रादिभिः स्वेष्टसिद्ध्यर्थमर्चितं, स्वामित्वाद् वा श्रिया चार्चितं प्रथमतोपि तस्याः परिज्ञाने सामर्थ्यमाह देव्येति, मुनिभिश्चेति चकारात् कर्मिभिरपि फलार्थिभिः, सात्वतैरिति वैष्णवभेदा उक्ताः, ये सत्त्वैकनिष्ठाः, गोपानामर्चनपरिज्ञानार्थमाह अनुचरैरिति, अलौकिकं गवां चारणं शिक्षणीयमिति ते पूर्वं सेवकाः यस्माद् वने ग्राम्याणां भगवदर्चने बाधकसद्भावात् न भवतीति, स्त्रीणामपि भजने हेतुं सूचयित कुचकुङ्कुमैरङ्कितमिति, कामेनैव तासां भजनं, ताभिः बहिरपि हृदये स्थाप्यत इति ॥८॥

**SRI SUBODHINI:** Through this verse, Akrura describes, as to how our Lord grants “liberation” to countless Mahatmas and also establishes the status of our Lord as the “giver of liberation” (Moksha Daata). We have to certainly regard that “liberation” is a real status, and it is under the “control” of our Lord only.

As per the traditions of righteous life, Lord Brahma occupies the “apex” status in this universe. Goddess Laxmi is “Supreme” in matters of everything created; in the path of “Jnana” (knowledge), the sages and seers and in the path of “Bhakthi”, (devotion) the devotees of our Lord are considered as the “Supreme”. In this incarnation of our Lord Shri Krishna, with His four divine parts, all these celestial gods and others like Lord Brahma, Lord Siva, Goddess Laxmi, the sages and seers and countless devotees, do Seva and worship of our Lord. At Vraja, the servants of our Lord during the day and night are the Gopas and the Gopis respectively. Of course the “ignorant” and uncultured persons, do not have respect for anyone. The service rendered by the Gopis of Vraja to our Lord is considered as the “highest” and none can equal them, in this “service” to our Lord.

“Bhakthi” or devotion resides always in the holy feet of our Lord. Due to this, as all these persons have “Bhakthi” to our Lord, as a “common” dominant factor, the words “holy feet” have been used here, as the main object and target of their devotion to our Lord.

In this world, the three principal deities are Lord Brahma, Lord Vishnu and Lord Siva. Lord Brahma and Lord Siva are the foremost and primeval deities of all the celestial gods. In the Satwik “Kalpa” or aeon (time-period), Lord Vishnu, who is the incarnation of the

principle of "Satwa" (harmony) has been hailed as the "Lord" and "Bhagawan". All these celestial gods such as Indra, with a view to get all their desires fulfilled, worship the holy feet of our Lord. Goddess Laxmi, even from the very beginning, having realized the glory of our Lord, always worships and serves the holy feet of our Lord. The seers and sages and those persons who are wedded to "action" (Karma), with a view, again, to get their desires fulfilled and the "devotees" who are "Satwik" also worship and serve the lotus feet of our Lord.

Again, with a view to understand the "supernatural" technique of "grazing of the cows" from our Lord, the Gopa friends of our Lord, who were His friends from the very beginning, did the worship of our Lord's holy feet, in the Vraja forest. The Gopis of Vraja and other women of Vraja, also worshipped our Lord's holy feet, not only in their heart (through love) but also "outside" — by placing the holy feet of our Lord, on their bosom. "I will have "Darsan" of these holy feet of our Lord, fully smeared with the saffron turmeric powder of the Gopis."

ऐश्वर्यं श्रीस्तथा ज्ञानं कीर्तिर्धर्मो विरागता ।

षड्गुणास्त्वत्र निर्दिष्टाः क्रमो नात्र विवक्षितः ॥१-८॥

**KĀRIKA 1 (of 8) Meaning:** "Through this 8<sup>th</sup> verse, our Lord's holy feet's opulence, Shree, Jnana, fame, Dharma and detachment — these 6 Divine qualities of our Lord have been described. In other words, the celestial gods, Goddess Laxmi, the sages and seers, the devotees, the Gopas and the Gopis are respectively having the above 6 Divine qualities of our Lord, and these worship and do Śeva to our Lord's holy feet. Here there is no misplacement of such an "order".

[LEKH: In the time of "Satwik" Kalpa (aeon-time) our Lord, taking the form of Lord Vishnu creates this universe. And He orders Lord Brahma and Lord Siva to "create" in the other "Kalpas" (time).]

द्रक्ष्यामि नूनं सुकपोलना-

सिकं स्मितावलोकारुणाकञ्जलोचनम् ।

मुखं मुकुन्दस्य गुडालकावृतं प्रदक्षिणं-

मे प्रचरन्ति वै मृगाः ॥९॥

**VERSE 9 Meaning:** "What a fortune and luck, I have been blessed with! I will have the "Darsan" of my beloved Lord Mukunda, with His beautiful face, nose, soft sweet smile, His compassionate and loving looks, lotus hued eyes and with illumined black tresses. I will definitely see his beautiful lotus like face! I am assured of His Darsan, as the good omens are happening around me — such as the deer is walking on my right side. This omen is indicative of this auspicious "tiding" (of our Lord's Darsan)."

**श्रीसुबोधिनी :** एवं सर्वनिर्धारं कृत्वा ब्रजन् शकुनं दृष्ट्वा प्रौत्साहेन इष्टरूप दर्शनं भविष्यतीत्याह द्रक्ष्यामीति, यतो मृगाः दक्षिणं प्रचरन्ति अतो नूनं द्रक्ष्यामि, कंसभृत्यत्वात् भगवान् न सम्मुखो भविष्यतीत्याशङ्क्य मुखारविन्दमेव द्रक्ष्यामीत्याह मुखमिति, तथापि क्रुद्धः कदाचिद् भवेत् अपकारं वा विचारयन् तिष्ठेत् तदा कपोलौ नासिका च वक्रा विषमा च भवेत् तन्निवारणार्थं माह सुकपोलनासिकमिति सुष्ठु कपोलौ नासिका च यस्मिन् इति भक्तिः तद्रसश्च निरूपितौ, ननु तथाप्यपकारार्थं समागच्छन्तं कथमङ्गीकुर्यात् तत्राह स्मितावलोकारुणाकञ्जलोचनमिति, स्मितमल्पहासस्तेन ज्ञानेर्धव्यामोहस्तेनैव व्यामोह इति न ममापराधः, युक्तार्थं चैतत्कृतवानिति ज्ञानाधारभूतक्रियारुणकमलसादृश्यं निरूपितं, अक्ष्णोररुणता युद्धं सूचयति, मुखदर्शनेन सर्वं फलं सेत्स्यतीत्याह मुकुन्दस्येति, ननु वादिविप्रतिपत्त्या



कथं भगवानेवं मुखदर्शनेनैव मोक्षं प्रयच्छतीति चेत्, तत्राह गुडालकावृतमिति, अलकाः तत्त्वविद इति पूर्वं निरूपितम्, ते चेत् कुण्डलाकाराः प्रपन्नाः, तेच पुनर्मात्सर्यं परित्यज्य सर्वे सम्भूय भगवन्तमाश्रयन्ति तदा न विवाद इति, गुडशब्देन परावर्तनमुच्यते, सर्वतः प्रसरणस्वभावाः पिण्डीभावं प्राप्नुवन्तीति, प्रकर्षो यथाभिलषितार्थः, मदिच्छयैव वा तथा भवन्तीति मदर्थमेव शकुनं कुर्वन्तीति ज्ञायते, प्रकर्षेण च चरन्ति न तु पलायन्ते, अयमुक्तः सर्वोप्यर्थः न सन्दिग्धो नापि भ्रान्तिप्रतिपन्न इति वै निश्चयेनेत्युक्तम् ॥९॥

**SRI SUBODHINI:** On the way, Akrura saw “good and auspicious omens”, which reassured him that certainly he will get the “Darsan” of the lotus like face of our Lord. The deers were walking on his right side without any fear. They were not running away out of fear. “Our Lord would not deny me His “Darsan” of His lotus like face. Our Lord will not also become angry or upset after seeing me, a “wrong-doer”, as in anger, the facial expressions, usually become ugly and distorted. But our Lord’s face and nose are so very beautiful at all times and they denote always “Bhakthi” and the “Rasa of Bhakthi” (relish of devotion to our Lord). On seeing His most beautiful lotus like face, one realizes that our Lord is never upset, but He is always cheerful and pleased.

Even though, I am going to Gokulam with a view to bring the Lord to Mathura, for giving Him pain and suffering, our Lord will definitely accept me, as His lotus like face is always expressive of His most infatuating soft sweet smile. In fact, I am already infatuated, through this soft smile only, and due to this power of our Lord only, I am going to Gokulam to call Him, for committing the contemplated “wrong-doing”! Hence, I am not responsible for this wrong act of mine, and neither I am the culprit. His lotus like face is the basis of every type of knowledge, endowed with the illuminated red Lotus hued eyes. The

“redness” of His eyes indicate the propensity to “battle and war”.

I will attain all the goals of my life on getting the Darsan of the lotus like face of our Lord, who is the giver of liberation (Moksha Daata). Though, through this “Darsan” of His lotus like face, the Lord gives “liberation” — some followers of “Vedanta” do not regard this, as true, but for me, the “Darsan” of His lotus like face, ornamented with the illumined black tresses, is indeed the “giver of liberation”. I am unable to argue on this point, as I am convinced about the correctness of my conviction. Why? The “tresses” of our Lord are aware of the principles about our Lord’s reality (TATWAJNANI). These tresses by giving up their “envy”, rounding themselves, and all of them joined together, have taken refuge in our Lord. Due to this, no one should get any doubt on their capacity to confer “liberation” on everyone. All these things told here are happening, as per my own desire or for my sake only, as all auspicious omens and signs are happening around me! There is no doubt about this at all!”

अप्यद्य विश्णोर्मनुजत्वमीयुषो-

भारावताराय भुवो निजेच्छया ।

लावण्यधाम्नो भवितोपलम्भनं मह्यं न-

न स्यात फलमञ्जसा दूशः ॥१०॥

**VERSE 10 Meaning:** “Our Lord Shri Krishna, out of His own will and desire only, has now taken this human form, with a view to reduce the burden of evil forces of this earth. Will I be able to get the Darsan, of His bluish, extremely enchanting and the most beautiful Divine form in all the three worlds today? If I am able to have His

“Darsan” then, certainly, my eyes would have got fulfilled themselves!”

**श्रीसुबोधिनी :** एवं शकुनेनापि दर्शनं निर्धार्य अद्यैव भविष्यतीति मनोरथं करोति अपीति, दुर्लभं दिनमेतदिति सम्भावना, विभूतिर्भविष्यतीत्याशङ्क्याह विष्णोर्मोक्षदातुः लीलया मनुजत्वं मनुष्यत्वमीयुषः स्वीकृतवतः, उपलम्भनं भविता एतदपि किं सम्भावितमिति, प्रयोजनमाह भारवताराय भुव इति, तत्रापि नियतं हेतुमाह निजेच्छयेति, भक्तानां ब्रह्मादीनामिच्छया, फलदानं कालान्तरेस्तु मा वा इदानीमेव दर्शनमात्र एव परमानन्द इति तदर्थमाह लावण्यधाम्न इति, सौन्दर्यमात्रस्यैव स्थानभूतस्य उपलम्भनं निकटे दर्शनं यदि भविष्यति तदा मह्यमेव भविष्यति, मदर्थमेव ममः दृशः दृष्टीनां अञ्जसा फलं च भविष्यति, आत्मा तु मुक्त एव भविष्यति न सन्देहः जन्मापि सफलं भविष्यति इन्द्रियाणां साफल्यत् ॥१०॥

**SRI SUBODHINI:** On seeing the good omens, Akrura is convinced that “today” he will get the “Darsan” of the Lord. “Today is a veritable red-letter day for me (as “today” is a very rare lucky day for me) that I will be able to get “Darsan” of our Lord, who has assumed a human form for the purpose of enacting His Divine Leelas, on the request of His devotees and Lord Brahma. The Lord is the only “one” repository of all “beauty”. He is the “giver of liberation, Lord Vishnu Himself” (as He is not the manifestation of anyone else). I will have His Darsan from very near to Him! Then He will be mine fully all by Himself and my eyes will have Him exclusively, as its “Phalam or result” so easily achieved! My soul will definitely get “liberated”. My senses will get fulfilled, and through this, my entire life will be fulfilled and redeemed.”

य ईक्षिताहंरहितोप्यसत्सतोः स्वतेजसापास्ततमोभिदाभ्रमः ।  
स्वमाययात्मन्त्रचितैस्तदीक्षया प्राणाक्षधीभिः सद्नेष्वभीयते ॥११॥

**VERSE 11 Meaning:** “He is the seer and witness of everyone and everything. Although He is the author and doer of every type of work and it’s reason also, in this universe, He does not have any ego (that “I am the doer” – which, the ordinary human being has). He has eliminated the illusion of the knowledge of “division”, created by ignorance, through His power of brilliance (Teja). But, with a view to see and experience this illusion of the knowledge of division, He has, through his own power of Maya (illusion) taken a human body, now, with Prana, senses and intellect. With this “human” body He is now “playing” with His own created “Jivas”, at the houses of the devotees of Vraja and He, looks like “a very much attached human being” to Samsara!”

**श्रीसुबोधिनी :** एवं शीघ्रदर्शनं सम्भाव्य अवतारे अन्यधर्मसम्बन्ध-  
माशङ्क्य तथा सति सर्वमेवान्यथा भविष्यतीति तन्निवृत्त्यर्थं भगवति  
प्रापञ्चिकधर्मसम्बन्धाभावमाह य ईक्षितेति भगवतोऽन्यधर्मसम्बन्धः अहङ्कारे  
गुणेषु तत्कार्यं चेन्द्रियादौ वर्तमाने भवति, अहङ्कारादीनां तु कार्यं दृश्यमानमपि  
स्वरूपेणैव भवतीति न भगवतोऽन्यधर्मसम्बन्धः, तत्र प्रथमं अहङ्काराभावेऽपि  
तत्कार्यमाह अहरंहितोऽपि असत्सतोऽय ईक्षिता, द्रष्टा लौकिकः साहङ्कारो  
भवति, इन्द्रियेष्वहमध्यासव्यतिरेकेण द्रष्टृत्वाभावात्, ममतायां वा, तथात्वे  
वैदिकातिरिक्तसिद्धान्तेषु स्मार्तेषु पौराणिकेष्वपि अध्यासो मूलमिति  
ममतापक्षेऽप्यहङ्कारापेक्षा, भगवांस्तु आनन्दमात्रकरपादमुखोदरादिरिति  
'चक्षुषश्चक्षु' -रिति अहरंहितोऽपि ईक्षिता भवति अनेन भगवज्ज्ञानं निर्विषयमेवेत्युक्तं  
दीपवदेव सर्वं प्रकाशयति तदा विषयदोषसम्बन्धाभावात् सतः असत्तथापीक्षिता  
भवति, कार्यकारणयोर्वा, 'सत्यं चामृतं चे'ति श्रुतेः कार्यमेव सर्वं,  
गुणकृतदोषसम्बन्धाभावमाह स्वतेजसेति, भगवतेजसैव अपास्ता दूरीकृताः  
तमस्तामसज्ञानं भिदा भेदस्तत्कृतो राजसस्ततो भ्रमः सात्त्विकोऽपि  
विश्वप्रतीतिरूपः, न हि तमसि दूरीकृते तत्कृतचोरभयादयो वा सम्भवन्ति,  
भगवतीन्द्रियादिसम्बन्धप्रतीतिर्मायैव न तु वस्तुत इत्याह स्वमाययेति,

स्वाज्ञाकारिणी या सर्वभवनसमर्था माया तया कृत्वा आत्मनि स्वस्मिन्नेव रचितैः प्राणाक्षधीभिः प्राणेन्द्रियान्तःकरणैः सहितेषु सर्वेष्वेव देहेषु गृहेषु अभीयते प्रकाशते भगवान्, स्वाधीनया स्वकीयानां देहेन्द्रियान्तःकरणानि प्रतीयन्ते, तेष्व्वात्मप्रतीतिसिद्ध्यर्थं आत्मनि रचितैः, तेष्व्वात्मप्रतीतिर्भवत्विति, वस्तुतः सर्वत्रायमेव प्रतीयते, यत्रान्यत्रापि स्थितो भगवान् न तद्धर्मैर्युज्यते तदा केवलः कथं युक्तो भवेत्, अन्यत्रापि ते सर्वे धर्माः भगवदिच्छयैव भगवद्रूपाः माययान्यथा प्रतीयन्ते तत्र भगवत्येव किं वक्तव्यं, अथवा, लोकप्रीत्यर्थं सदनेषु गोपिकागृहेषु यथा भगवानतत्रत्योपि तत्रत्य इव प्रतीयते, एवं प्राणाक्षधीभिः सहितोप्यधीयते, आत्मस्थान एव मायया तथा प्रतीत्युपपत्तेः, उभयोस्तुल्यत्वात्, न दृष्टान्तभाव उक्तः, अर्थतस्तु साधनीयं द्वयमपि, विमर्शं त्वयमेवात्सा सर्वत्रेति कस्य दोषेणायं संयुक्तो भवेदित्यर्थः ॥११॥

**SRI SUBODHINI:** In this way, Akrura, through his own reasoning and the outside auspicious omens, realized that he will get the “Darsan” of the Lord very quickly. Through this verse, all the “worldly natural features, which are human” in our Lord’s incarnation in a “human” form, are “negatived”, so that the “divinity and purity” of our Lord’s “incarnation” are protected. In our Lord, the “human natural qualities” are absent because in Him, there is no “ego” (Ahamkar), the three “Gunas” (qualities) and the “actions” of these three “Gunas”. He also does not have the “limited-capacity-endowed and worldly” senses (Indriyas) — where all these qualities of “ego” and others are absent, there we will not be able to see the “human” quality also. In such a Divine form of our Lord, every action of His, including the “worldly” actions, which the Lord has to perform, as part of His Divine Leelas, will not be different from His own Divine self. Due to His divinity only, all these “qualities” are seen in our Lord, and He has not even slightest relationship with the “natural or human” qualities.

Although, in our Lord, there is no "ego" of being the "doer" and the "seer", He continues to remain as the "witness" of the "untrue and true" and of the "tasks" and their "reasons" thereof. A worldly "seer" is full of his own "ego", as the "senses" in a human being, will not be able to see or witness anything without the "ego", which is a product of the "ignorance" in the Jiva. "Ego" rises only due to the ignorance of regarding the "senses" as the true "I" or "Me" (Aham) which, in turn, leads to "mine" and "Meum" (to the body, senses, intellect etc.). In view of this, in the Vedic, Smartha and Purana systems also "ignorance" (Avidhya) has been termed as the root cause for the rise of "ego". Even from the point of view of "Me and Meum" (Mamata), also, there has to be an "ego" for them to rise! In other words, only on the rise of the "ego" all the other qualities arise (of the "worldly" nature — Loukik). Our Lord is "Aanandamaya" — full of bliss — from His Holy feet to His head — all His Divine parts are full of the Supreme bliss. He is always without "ego", yet, He is the witness of both real and unreal tasks (action) and their "causes" also! More than all, "all these" are His own Divine Leela only! Our Lord's wisdom (Jnana) is not "material" (i.e. not mixed with materials/objects created by Him). He is like the lamp — like the "lamp" kept in a corner of the house, lights up the entire house, in the same way, through the power and existence of our Lord's "Jnana" or "wisdom", this entire Universe is "lit" and made brilliant and functioning. But, our Lord has no relationship (oneness) with these "objects and materials" made "brilliant or lit" by Him or to any "blemish" which one may see in these materials/objects.

Like our Lord, is devoid of any "blemish" arising or due to the material objects, in the same way, He is also

not affected or related to any "blemish" (Dosha) arising out of the three "Gunas" (qualities) of nature or Prakruti. Thus the Lord has ensured by keeping this "ignorance" (Ajnana) by itself and the "ignorance" caused by the "appearance of this world" and it's "divisions, differences and delusions" at a distance from Himself, through the power of His "Teja" or brilliance! On ensuring this "keeping away" of the "darkness of ignorance", there is no fear of "darkness" or the "thieves" who take advantage of "darkness"!

During His incarnation, what is the nature of His relationship with others? This is also answered by our Shri Mahāprabhuji. Any "relationship" which the Lord desires, with His own divine parts viz. the Jivas, takes place only during His incarnation. The Lord decides on each and every type of "relation" which He would like to have, for the purpose of enacting His Divine Leela! He has told Yogamaya, to "go to Vraja" as His Yogamaya, is capable of achieving every desire or will of our Lord. Thus, it is His Yogamaya, who does all the tasks desired by our Lord and make everything to "appear" in our Lord, but in reality, it is only an "appearance"! Through this "Maya" power only, the Supreme Brahman, creates, in itself only, the vital air (Prana), senses, inner-minds in the various "bodies" of the Jivas and He remains in all of them, as their "brilliant" Divine principle providing "Jnana" and "Kriya" powers. Thus, through His own Maya, only the "appearance" of the bodies of the Jivas takes place and with a view to make the "Jivas" realize our Lord's Divine nature, our Lord also has become part and parcel of this process by creating "everything" out of Himself only. "He created this and also entered into this". (TAT SRUSHTWA TATEVANU PRĀVISAT).



In reality, however, at all places, in all beings, it is our Lord only, who is present and being seen. IT IS OUR LORD WHO HAS BECOME EVERYTHING. THE SEER, THE SEEN AND THE ACT OF SEEING ARE ALL HE ONLY. THUS THERE IS NOTHING ELSE OR LESS THAN HIM. In this way, our Lord is present in the "house" of everyone's "body" — but He is not entangled or related to the "tasks" and "qualities" of all these Jivas, who have the "bodies". The purport of this is that, even in the Jivas, due to the desire of our Lord only, the "Divine nature of our Lord and His supernatural status and qualities" look like "worldly and material". This is caused by our Lord's power of "Maya" which shows the "Divine and supernatural" as "worldly and material". Thus, in our Lord Himself, this "Maya" has no power to show Him as "worldly or material"! Like in so many "bodies" the Lord does not have any "bond or relationship" with the qualities being expressed by these "Jivas", but due to the influence of "Maya" power of our Lord, it appears as though there is "relationship", in the same way, that although the Lord did not stay at the houses of the Gopis, He was seen to have stayed in their houses all the time! This is again due to the "Maya" power of our Lord! In fact all these happen in our Lord only, due to the power of His Maya. Here the "body" is fully comparable to the "houses". In reality, however, if one ponders over this subject deeply, one would realize that "This Aatma" is this "entire universe" (AATMAIVAIDAM SARVA HI). Then how can any "blemish" be there in our Lord as it is He, who has become all this!

[LEKH: "That our Lord's "Jnana" is not "material" in nature (NIRVISHAYEMA BHAGAWAN). The purport of

this is, that our Lord accepts everyone and everything from His Divine self only (AATMAROOPA). He does not accept on the basis of these "material" forms. He is only one, who is the "conscious and brilliance" symbol in every body. (Chaitanya Prakasa). All movements in the body are due to Him. He has entered into every Jiva, after creating them. Thus, He is the one who is seen by everyone as being the life force and the consciousness. The gross material body with its senses has no "brilliance" ("Prakasam") in them. "Maya" is responsible for creating the idea of body etc. — although our Lord is the "basis" of everything, including His Maya! Hence "THE TRUTH IS OUR LORD ONLY HAS BECOME ALL THIS AND EVERYTHING".

यस्याखिलामीवहभिः सुमङ्गलैर्वाचो-

विमिश्रा गुणकर्मजन्मभिः ।

प्राणान्ति शुम्भन्ति पुनन्ति वै जगत्-

यास्तद्विरक्ताः शवशोभना मताः ॥१२॥

**VERSE 12 Meaning:** "Our Lord Bhagawan Shri Krishna, whose auspicious Divine stories, dealing with His Divine Leelas and Divine attributes, destroys all the sins and makes this universe pure and sacred and illuminated (brilliant and beautiful) is now present gloriously at Vraja. Those stories, wherein our Lord's Divine Leelas are not spoken of, are comparable to the useless "dead bodies" although adorned attractively with the entire gamut of ornaments and dresses."

**श्रीसुबोधिनी :** किञ्च, यदि भगवति केनाप्यंशेन प्राकृतधर्मसम्बन्धः स्यात् तदा भगवद्गुणनामादिकीर्तने कस्यापि पापक्षयो न स्यादित्यभिप्रायेणाह यस्याखिलामीवहभिरिति, अखिलानामेव अमीवानि पापानि घ्नन्तीति अमीवहानि भगवन्नामानि, न केवलं पापनाशकानि किन्तु सुष्ठु मङ्गलजनकानि,

तैर्विमिश्रिताः अन्यदीया अपि वाचः गुणाः सत्यादयः कर्माणि गोवर्द्धनोद्धरणादीनि जन्मानि देवकीपुत्रादीनि सर्वेषां सर्वाण्येव पापनाशकानि, अत एव या वाच एतद्युक्ताः ताः प्राणन्ति जीवन्ति, वाचः प्राणरूपाः भगवद्गुणा इति, शुम्भन्ति शोभनयुक्ताः पुष्टा भवन्ति, ततः सानुभावा अपि भवन्ति जगत् पुनन्तीति, यथा देहे प्राणा अन्नं धर्मश्च, एवं वाचि भगवद्गुणजन्मकर्माणि तथैव मनस्यपि त्रयो ज्ञातव्याः, 'मनः पूर्वरूपं वागुत्तररूप'मिति श्रुतेः न पृथगुभयोर्निर्देश उक्तः, आधिक्यपरं भविष्यतीति सिद्धे साध्यवाक्यं तदाधिक्यं बोधयतीति न्यायात् इत्याशङ्क्य विपरीते बाधकमाह यास्तद्विरक्ता इति, यथा शवानां शोभा वस्त्राभरणैः क्रियते तथाप्यमङ्गलरूपैव प्राणाभावात् तत्पोषकान्नाभावात् प्राणकार्यधर्माभावाच्च, अतो भगवति शतांशेनापि प्राकृतधर्मसम्बन्धो भवेत् तदेतन् न स्यादिति भावः ॥१२॥

**SRI SUBODHINI:** If in our Lord, there is even a very small trace of the qualities of the "material objects", then singing His "praise" will not destroy the sins of the worldly people, as He is like any other "worldly" person. But, it has been the experience of everyone, that by singing the glory and greatness of our Lord's Divine Leelas, all the "sins" of these devotees do get destroyed. This is described through this verse. THE HOLY NAMES OF OUR LORD DESTROYS ALL THE SINS OF EVERYONE. NOT ONLY THE SINS ARE DESTROYED, BUT IT CONFERS AUSPICIOUS BELSSINGS ALSO. THE HOLY NAMES OF OUR LORD, HIS QUALITIES, HIS TRUTHFUL NATURE, AND HIS DIVINE LEELAS, SUCH AS LIFTING THE GOVARDHANA MOUNTAIN AND HIS HOLY NAME, SUCH AS "DEVAKI PUTRA" (SON OF DEVAKI) — ALL THESE HOLY NAMES, VIRTUES, LEELAS AND HIS VARIOUS INCARNATIONS ARE SUNG AND CHANTED BY HIS DEVOTEES. THESE "WORDS" OF THESE

DEVOTEES ONLY ARE CONSIDERED AND TREATED OF BEING "ALIVE", AS THE GLORIOUS VIRTUES OF OUR LORD IS THE VITAL AIR (PRANA) OF THESE CHANTING OF WORDS. THESE CHANTING OF WORDS, CONSISTING OF OUR LORD'S HOLY NAMES, VIRTUES, LEELAS AND INCARNATIONS BECOME ILLUMINED, GRACIOUS AND FULL OF GLORY AND PURIFIES AND MAKES THIS ENTIRE UNIVERSE SACRED.

In the body there is the "Prana" (vital air) in the form of existence and "food"; in the same way, in the "words" and "mind", our Lord's virtues, incarnations and His Divine Leelas are the Prana, food and quality (Dharma). In fact our Lord's virtues, incarnations and Divine Leelas are greater than the vital airs (Prana) etc. as a proved "substance" complemented and supplemented through its glory and greatness, attains a greater status and position. Thus all these chanting and references to our Lord's glories and greatness makes Him, more nearer and loving to us.

But those people and their "words" which do not sing the glory of our Lord, through His holy names and actions, continue to remain "inauspicious" and useless like "a dead body" fully adorned and dressed up. In the same way, all words spoken, wherein there is no reference to the glory of our Lord, continue to remain "inauspicious" — as in these words, not only is there the absence of the "vital air" (Prana) consisting of our Lord's "virtues" (Gunas) nor the food, which is the "preserver and progressor of this Prana viz. the singing of the Lord's glory and His incarnations (which is the "food" for this). Nor is there, in these words, the quality of our Lord's "actions" (Leelas) which are the "func-

tions" of His "Prana" or vital air! From all this, it is proved clearly that in our Lord, there is not even an iota of "nature" or "Prakruti".

स चावतीर्णः किल-

सात्वतान्वये स्वसेतुपालामरवर्यशर्मकृत् ।

यशो वितन्वन् व्रज आस्त ईश्वरो-

गायन्तिदेवा यदशेषमङ्गलम् ॥१३॥

**VERSE 13 Meaning:** "Our Lord confers welfare on the celestial deities, who are the protectors of the "Varnashrama" (caste-station in life) duties, originated by our Lord. The celestial gods always sing the glory of the auspicious fame of our Lord. The same Lord has now taken "incarnation" in this Yadava clan and has illumined and made Vraja brilliant, by spreading His sacred fame on all the sides."

**श्रीसुबोधिनी :** एतादृश एवायमवतीर्णो न तु धर्मतिरोभावेनेति वक्तुमाह सचावतीर्ण इति, चकारात् अन्तर्यामितयावतीर्णोपि पुनर्बहिरप्यवतीर्ण इति, चकाराद् बलभद्रे वा शेषरूपः, किलेति प्रसिद्धिः प्रमाणं, महतो यत्र क्वाप्यवतारो न भवतीति सात्वतान्वय इत्युक्तम्, यादवाः सर्वे वैष्णवाः तेषां वंशप्रसिद्धयर्थं वा, अवतारप्रयोजनमाह स्वस्य सेतुपालाः भगवता कृता जगति या मर्यादा तस्याः पालका देवा इति तेषामवताराणां शर्म सुखं यथैव भवति तथैव करोति, अवतारेणैव भवतीति अवतारं करोतीत्यर्थः, मुख्यं प्रयोजनमाह यशो वितन्वन्निति, अग्रे जनिष्यमाणानां मोक्षार्थं, यावत् तानि कर्माणि सिद्धानि न भवन्ति तावद् व्रज आस्ते, ननु व्रजे स्थितौ किं प्रयोजनं उत्कृष्टस्थाने स्थितेनैव तथा कर्तुमुचितमिति चेत् तत्राह ईश्वर इति, अपकृष्टे स्थाने स्थित्वा तादृशं कर्म कुर्वन् सर्वेषां मोक्षं साधयतीति रहस्यसिद्धान्ते चैतत् साधितम्, अत एव यद् भगवतश्चरित्रं सर्वे गायन्ति विशेषतो देवाः यस्मादशेषस्यापि मङ्गलभूतं भवतीति ॥१३॥

**SRI SUBODHINI:** The same Lord of the universe, has now taken the incarnation at Vraja, with all His 6 Divine attributes of Aishwaryam (opulence), Veeryam (valour) etc. This is being described through this verse. This same Lord is the "indwelling" Divine principle, situated, in the heart of everyone (ANTARYAAMI SWAROOPA). He has also manifested now outside, along with the Adishesha serpent taking the form of Shri Baladeva. The word "Kila" (yes indeed), denotes that this truth about the incarnation of our Lord is well known in this world and in the Vedas also. The Lord has taken this incarnation among the devotees of our Lord viz. the Yadava clan, and with a view to enhance the prestige of this clan. Such total (Paripoorna) and full incarnation of our Lord, who is the Lord of the universe, and the highest Divine Shri Purushottama cannot take place in an "ordinary" clan!

There are two reasons for our Lord taking this incarnation. Firstly He desires to confer welfare on the celestial deities, who protect the "orders" made by our Lord, and for the social cohesion and well-being in this universe. Our Lord is so very compassionate, that He benefits these celestial deities in the same way, as per their desires! This conferment of happiness to these celestial deities happens only through our Lord's incarnation. That is why, the Lord takes His incarnation. There is another important reason for the incarnation of our Lord viz. for the purpose of enhancing His prestige, throughout the universe. The Lord does not want to enhance His "fame" for His own sake. He does this, so that, the coming generations of devotees will sing His glories and attain "liberation". This "Bhagawan", will be staying in Vraja till His tasks are completed.

Our Lord has not stayed in a holy place of pilgrimage. He has stayed in Vraja and has enacted wonderful stories and Divine Leelas. The reason for this is that our Lord is omnipotent, as He is the Lord of the universe. He has, thus, proved through the secret method of His stay even at a very low place, that He can confer "Moksha" on everyone through the enactment of His Divine Leelas, which generations to come, will regard as "blessings" and sing it's glories. That is why, all the celestial gods and others sing His glories, as these celestial deities and others are blessed with "auspicious welfare" by our Lord.

तं त्वद्य नूनं महतां गतिं-

गुरुं त्रैलोक्यकान्तं दृशिमन्महोत्सवम् ।

रूपं दधानं श्रिय ईप्सितास्पदं द्रक्ष्ये-

ममासन्नुषसः सुदर्शनाः ॥१४॥

**VERSE 14 Meaning:** "All those beings, who have eyes get extremely blissful on having the "Darsan" of our Lord's beautiful form. I will have the "Darsan" of the beautiful form of Shri Krishna, who is the protector and Guru of all the noble Mahatmas. This most beautiful form of our Lord is sought after by Goddess Laxmi with intense love. I am certain to get this Holy "Darsan" of our Lord's form, as from the very early morning today, I have been seeing very auspicious omens and signs."

**श्रीसुबोधिनी :** एवं भगवतो माहात्म्यमुक्त्वा सम्यगलौकिकत्वं सम्पाद्य तद्दर्शनं पुरुषार्थो भवतीति कामयते, तं त्वद्येति, तं पूर्वोक्तं, तुशब्देन प्रातीतिकं पक्षं व्यावर्तयति, अद्यैव द्रक्ष्यामि, नूनं नात्र सन्देहः किन्तु निश्चितमेवैतत्, भगवतः पुरुषोत्तमत्वप्रतिपादनाय सर्वफलरूपत्वमाह, महतामेव फलं भवतीति तेषां गतिः गम्यः प्राप्यः फलमिति यावत्, साधनमपि स एवेत्याह गुरुमिति, उपदेष्टापि स एव, ज्ञानं ज्ञानोपदेष्टा वा, एवं



वैदिकप्रकारेणोत्तमत्वमुक्त्वा लौकिकप्रकारेणाह त्रैलोक्यकान्तमिति, कान्तः पतिः सुन्दरश्च, किञ्च, विशेषतो दृष्टिमतां ज्ञानवतां वा महानुत्सवो भवति उत्सवः फलं भवतीत्यविवादम्, सर्वेषामेव पतिरपेक्ष्यत इति लौकिकं द्वयमपि फलम्, एवं लौकिकवैदिकफलरूपं दधानमिति दर्शनं महाफलमिति सूचितम् किञ्च, लोके सर्वपुरुषार्थरूपा लक्ष्मीः 'तया विनाक्व देवत्व' मित्यादिवाक्यात्, तस्या अपि ईप्सितमास्पदं स्थानम्, दर्शने आवश्यकं लक्षणमाह ममासन्नुषसः सुदर्शना इति, एते प्रातःकालाः अद्यतनाः प्रतिक्षणं सुष्ठु दर्शनं येषां तथाविधाः प्रतिक्षणमानन्दजनका दृश्यन्ते ॥१४॥

**SRI SUBODHINI:** After explaining the glory of our Lord, His "supernatural" (ALOUKIKATA) nature has been proved. Our Lord's "Darsan" confers by itself all the 4 main goals of a person's life. Through this verse, therefore Akrura desires to have the "Darsan" of the Lord. "Today I will definitely get the "Darsan" of my beloved Lord. He can be attained only by the noble Mahatmas, of the form of spiritual Jnana and the instructor (Guru) of the universe". Jnana is attained under the tutelage and mastership of a Guru. In this way, after describing the exalted "Purushottama" aspect of our Lord, in the Vedic way, Akrura is explaining that our Lord, is "Shri Purushottama" even from the "worldly" (Loukik) point of view also. Our Lord is the most beautiful person in the three worlds. He is the master and ruler of all the three worlds. He is the highest result for those, who have the eyes of Jnana or spiritual wisdom. These Jnanis get extreme "Aananda" (bliss) after getting the "Darsan" of our Lord. As our Lord is the beloved beautiful Lord of all the three worlds and its ruler and master, He confers also all "worldly" benefits also as in this world, everybody likes to have the joy of "festivals" and the comfort of a Pati — husband — protector — ruler! In this way, after explaining the "worldly" and the "Vedic" results, it is

indicated that our Lord's "Darsan" is the highest blessing, which one can hope for!

In this world, Goddess Laxmi represents all the main goals of human endeavour. Our Lord is the only one refuge of even Goddess Laxmi and that too, out of her own choice. Our Lord's chest is her desired dwelling place. "He will, for my sake, will give "Darsan" today, very certainly as from the very morning, I have been shown, by the Lord, very auspicious omens and signs and He is the one, who is making me happy, every second."

अथावरूढः सपदीशयो रथात् प्रधान-

पुंसोश्चरणं स्वलब्धये ।

धिया धृतं योगिभिरप्यहं ध्रुवं नमस्य-

आभ्यां च सलीन् वनौकसः ॥१५॥

**VERSE 15 Meaning:** "On getting the "Darsan" of our Bhagawan, who is the most beautiful Lord in the three worlds, I will immediately get down from this chariot. The Yogis, with a view to attain their own welfare and progress, establish, through their contemplation and intellectual "Bhavana" (thinking) the Holy feet of our Lord Shri Krishna and Shri Baladeva, in their hearts; yet they are unable to get the direct "Darsan" of our Lord's Holy feet. I will have the direct "Darsan" of our Lord's Holy feet and I will prostrate to the Lord; thereafter I will prostrate to His Gopa friends also."

**श्रीसुबोधिनी :** एवं दर्शनमनोरथमुक्त्वा दर्शनानन्तरमनोरथमाह अथावरूढ इति, रथावरूढः उत्तीर्णः भगवद्दर्शनानन्तर सम्भावितदर्शने वा, ईशयोः चरणं नमस्ये इति आवेशावतारयोः चरणभेदो नास्तीत्येकवचनम्, ननु बालकयोः कथं नमस्कार उचित इति चेत् तत्राह प्रधानपुंसोरीशयोरिति, मातापित्रोरपि स्वामिनोरिति भावः, अतो गर्भदासाः सर्व एवेत्युक्तं भवति,

ननु नमस्कारे किं प्रयोजनं दर्शनेनैव सर्वपुरुषार्थसिद्धिरिति तत्राह स्वलब्धये योगिभिरपि धिया धृतमिति, आत्मप्राप्त्यर्थं यत्पदं बुद्ध्या मानसिकं ध्रियते तत्साक्षात् नमस्कृतं किं किं न करोतीति नमस्कारमनोरथोपि युक्त इत्यर्थः, तर्ह्यनेन नमस्कारेण मोक्षः प्रार्थ्यत इत्याशङ्क्य तत्रिवृत्त्यर्थं भक्तिरेव सिध्यत्वित्यभिप्रायेणाह आभ्यां सह एतत्सखीन् गोपालानपि नमस्य इति, ततो ब्रजौकस एव सर्वात्रिमस्य इति भगवद्धर्माणां सर्वेषामेव सर्वोत्कृष्टत्वज्ञानं भक्तिहेतुरिति ॥१५॥

**SRI SUBODHINI:** After expressing his desire to have the “Darsan” of our Lord, through this verse, Akrura is expressing his “desires”, which he wants to be granted after his having the “Darsan” of the Lord. “I will get down after the very certain “Darsan” of the Lord, from the chariot, and I will prostrate to His lotus feet. Our Lord is not a mere boy. He is the primordial Purusha and the Lord of the universe. He is the Swami and master of my parents also. Except him (i.e. the Lord), all the “Jivas” are His eternal servants, even from the “womb” stage of their lives, as He is the Supreme master of everyone. As there is no difference between the incarnation of Shri Balarama, in whom our own Shri Krishna’s “powers” have entered and our Shri Krishna, with reference to their “Holy feet”, in this verse, the “Holy feet” has been used in the singular sense only.

**DOUBT:** When on having the “Darsan” of our Lord, all his desires and goals are supposed to be fulfilled, then what is the necessity of doing “prostrations” also to our Lord? Our Shri Mahāprabhuji replies to this, by telling, that there are 4 qualities of these “Holy feet” and “prostrations” thereof. The Yogis, with a view to attain their “Aatma”, (divine self) do meditation in their mind of these “Holy feet” making the intellect one-pointed.

When just by "Bhavana" (imagination in the mind) of our Lord's Holy feet, the Yogis are rewarded by our Lord's Holy feet, with the goal of attainment of their own "Aatma", what will be the most glorious effect for those who actually have the "Darsan" of these Holy feet and do prostrations to the same? Hence, it is indeed very appropriate to do prostrations to the lotus like Holy feet of our Lord.

After expressing his desire to prostrate to the Holy feet of our Lord, Akrura does not do the prayer for "liberation" as the Yogis do, but prays for attaining sincere love and Bhakthi to the lotus feet of our Lord. He says further that, along with our Lord Shri Krishna and Shri Balarama, he will do prostrations to all the Gopa friends of our Lord and also to all the people at Vraja. In this way, having respect and reverence for all the qualities of our Lord, coupled with the right sacred knowledge thereof, is the result of having got sincere Bhakthi or devotion to our Lord. Bhakthi to our Lord always leads the devotee to attain success and to the attainment of all his goals and aims.

अप्यङ्घ्रिमूले पतितस्य मे विभुः -

शिरस्वधास्यन्निजहस्तपङ्कजम् ।

दत्ताभयं कालभुजङ्गरहसा प्रोद्वेजितानां-

शरणैषिणां नृणाम् ॥१६॥

**VERSE 16 Meaning:** "I will fall at the Holy feet of our Lord, who is omnipotent. Would the Lord then place His lotus like hand on my head – the hand which gives protection from fear for those who surrender to His lotus feet, afraid of the very forceful black serpent represented by Kala or time! Certainly the Lord will place His Holy hand on my head!"

**श्रीसुबोधिनी** : ततो भगवत्प्रसादरूपं मनोरथमाह **अप्यङ्घ्रिमूले पतितस्येति**, भक्त्युद्रेकात् शनैर्न नमस्कारः किन्तु चरणमूले पातः, नन्वदृष्टपूर्वे त्वयि कथं भगवान् कृपां करिष्यतीति चेत् तत्राह **विभुरिति**, स हि ज्ञाने प्रसादे च समर्थः, **अप्यधास्यत्** 'आशंसायां भूतवच्चे'ति, **अपि**ति सम्भावनायां प्रायेण हस्तं धास्यतीति, धारणेनैव महत्सुखं भविष्यतीति अन्यदपि ततः फलं भविष्यतीति **हस्तपङ्कजं** वर्णयति **दत्ताभयमिति**, **पङ्कजं** हि जलकार्यं करोति, विषे हि जलेन प्रतीकारः तापरूपत्वाच्च, अत्रापि **काल** एव **भुजङ्गः** तस्य **रंहसा** वेगेन **प्रोद्वेजितानां**, दंशे तु मन्त्राद्यपेक्षा, केवलं दृष्ट्वैव भीताः पलायिताः कालो ग्रसिष्यतीति त्यक्तपरिग्रहाः सन्न्यासिनः विवेकिनो वा गृहस्थाः, ते च ते भगवच्छरणान्वेषिणः, अन्ये पुनर्देवादियोनयः साधनं कर्तुं शक्ताः, पशवादयस्त्वज्ञा एव, अत उक्तं **नृणामिति**, अभयं प्रयच्छति, **पङ्कजमिति**, जले स्थिते कमले यः प्रविशति तस्य न भवत्येव सर्पभयं, जले विषयस्य न पराक्रमः नापि कमले सर्पः प्रविशति ॥१६॥

**SRI SUBODHINI**: Through this verse, Akrura is expressing his desire for getting the "compassion" of our Lord. "With love and Bhakthi, I will not just do prostrations only but I will fall at His feet in the first instance. The Lord is capable of His unique grace and compassion and also of bestowing "Jnana" to His devotees. Hence, even though I am not acquainted to Him, as I have fallen to His Holy feet, then the Lord will definitely place His Holy hand on my head. On His putting His Holy hand on my head only, I will attain my supreme welfare. The purport of explaining the Holy hand of our Lord to be and akin to a "lotus flower", is that the lotus flower also does the same work, which is being usually accomplished through water. As the "heat" is mitigated through the use of water, in the same way, our Lord's Holy hand which is like a lotus, mitigates the sorrow of His devotees!

Here the "serpent" is the "Kāla" or "time", the face of which, even from a distance, make everyone afraid,

thinking that the “time” will devour them! Understanding this clearly, some spiritually inclined persons give up their homes like the Sanyasis, Jnanis and others, who are still living as householders — all of these search ways and means of surrendering to our Lord. For these devotees of our Lord, the lotus like Holy hand of our Lord, gives protection from fear. The reason being, that the insect, which has entered into a lotus flower in a lake is saved from the fear of an attack from the serpent as, a serpent never enters into a lotus flower! That is why, our Lord’s Holy hands have been spoken of as like the “lotus” flower. Celestial gods and others can definitely undertake to do other types of “Sadhanas”, but the birds and cattle are ignorant. That is why, in this verse “surrendering to our Lord” has been specified as the path for the human beings.

समर्हणं यत्र निधाय कौशिकस्तथा-

बलिश्चाप जगत्त्रयेन्द्रताम् ।

यद्वा विहारे व्रजयोषितां श्रमं-

स्पर्शेन सौगन्धिकगन्ध्यपानुदत् ॥१७॥

**VERSE 17 Meaning:** “The King Bali and Indra attained the emperorship of the three worlds only through the offering of water and ordinary “worship” materials, on the lotus like Holy hands of our Lord. Our Lord Shri Krishna, has removed the tiredness of the Gopis of Vraja, after they got exhausted from enacting the Divine Leelas with our Lord, with the same lotus like Holy hands having the fragrance of the fresh lotus flowers.”

**श्रीसुबोधिनी :** एवमनिष्टनिवारकत्वेन चरणं संस्तूय इष्टदातृत्वेनापि स्तौति समर्हणमिति, यत्र हस्ते समर्हणं निधाय देयं किञ्चित् समर्प्य कौशिकः इन्द्रः बलिश्चजगत्त्रयेन्द्रतामवाप, अयमिन्द्रः पूर्वजन्मनि

कौशिकगोत्रे उत्पन्नः बलिरिव भगवद्भस्ते सर्वं निवेदितवान्, तस्य कथा  
 क्वचित् प्रसिद्धा भविष्यति, बलेस्तु प्रसिद्धैव, अवापेति प्रवाहनित्यत्वात्  
 पूर्वमपि बलिरैन्द्रपदं प्राप्तवानिति, छन्दसि लुङ् लङ् लिट् इति भविष्यदर्थं  
 वा लिट्, एवं प्रभुत्वेन अनिष्टनिवारकत्वमिष्टदातृत्वं चोक्त्वा मित्रवदपि  
 कार्यं करोतीत्याह यद्वा विहार इति, ब्रजयोषितां सम्बन्धिनि विहारे तासां  
 श्रमं सौगन्धिकगन्धि सौगन्धिकपुष्पवत् गन्धयुक्तं श्रमजलमपानुदत्, वायुना  
 हि श्रमो गच्छति त्रिगुणेन, तद्वत् हस्तेनापि गतमिति सूचयितुं श्रमजलसम्बन्धः,  
 मान्द्यं च सिद्धमिति सौरभ्यार्थं तथोक्तवान्, अनेन नित्यं स भगवच्चरित्रानुसन्धानं  
 करोतीति सूचितम्, वेति बह्वर्थसूचनार्थं, अनेन सर्वेषामेव धर्मान् करोतीति  
 सर्वफलदातृत्वं सूचितम् ॥१७॥

**SRI SUBODHINI:** In this manner, after praising the glorious "sorrow-mitigation" nature of our Lord's Holy feet, in this verse, Akrura praises the "ever fulfilling nature of one's desires" nature of our Lord's Holy hands. On offering a little of "worship" materials in the Holy hands of our Lord, both the King Bali and Indra, attained the kingship of all the three worlds. This "Indra" was born, in his previous birth, in the Gotra of Kausika, and like the King Bali, Indra also had offered everything he had, into the lotus like Holy hands of our Lord. Both these stories are famous.

From these two examples cited, we can see clearly that the Holy feet of our Lord is omnipotent and removes one's sorrow and pain. The Holy hands of our Lord confers whatever is desired by a devotee. Thus the Lord's Holy hands and feet (1) removes the sorrow and (2) gives whatever is desired. "Oh! Lord! Your Holy hands serve like a good friend too. It has a sweet fragrance of a fragrant white flower and resembles a lotus." On it's touching only, the Gopis of Vraja got rid of their tiredness, after enacting their Divine Leelas with our Lord.



One's "tiredness" is mitigated through any of the three types of air, viz. fragrant, cool and soft. Our Lord's Holy hands' touch has all these three qualities of fragrance, coolness and softness (like the air) and it removes the tiredness and sorrow of anyone. From this, we can see clearly that Akrura always used to contemplate and think about the Divine stories and Leelas of our Lord. Another factor also is indicated, that the Holy hands of our Lord accords benefits to all, as per their own desires and aspirations i.e. our Lord gives and fulfills the desires of His devotees, as per their choice and not as per our Lord's choices! **OUR LORD IS THUS ALWAYS PARTIAL TO HIS OWN DEVOTEES AND COMPASSIONATE.** He gives "liberation" to those, who desire and ask for "Moksha". Those with some desires are provided by our Lord with the attainment and fulfillment of their desires. For His own beloved devotees, the Lord gives His own supreme bliss (Paramaananda).

न मय्युपैष्यत्यरिबुद्धिमच्युतः कंसस्य दूतः प्रहितोपि विश्वदृक्।  
योन्तर्बहिश्चेतस एतदीहितं क्षेत्रज्ञ ईक्षत्यमलेन चक्षुषा ॥१८॥

**VERSE 18 Meaning:** "Akrura began to think in his mind thus, "Though I am going to Vraja, as a messenger of Kamsa, our Lord Shri Krishna who is omniscient and the "indwelling Divine Aatma" (Antaryaami) of everyone, will never regard me as His enemy. Through His superior "Jnana" vision, our Lord is not only looking at the thought process of my own mind, but also He is aware and sees the inside and outside activities of this entire universe."

**श्रीसुबोधिनी :** ननु शत्रुरेव भवान् शत्रुकार्यं च साधयतीति केश्यादेरिव तवापि वधमेव ऋरिष्यति न तु प्रसादमित्याशङ्क्याह न मय्युपैष्यतीति,

मयि अरिबुद्धि नोपैष्यति शत्रुरयमिति नाङ्गीकरिष्यति, तत्र हेतुरच्युत इति, अच्युतत्वात् तस्य न कुतश्चिद् भयं, अतः स्वापकारकत्वेन न कोपि भगवतः अरिः, दैत्यानां मारणं तु तेषां लोकानां चोपकाराय, यद्यप्यहं कंसस्य दूतः तेनैव प्रेषितः मां प्रति यावदुक्तं तावच्च करिष्यामि, ततो लोकदृष्ट्या अरिबुद्धिः कर्तव्याः, तथाप्यच्युतत्वात् न करिष्यति, मारणनिमित्तं तु मयि नास्तीति भावः, किञ्च, विश्वदृक्, व्याजेन अपकारार्थं प्रवृत्त इति ममैव हितार्थं वधं कुर्यात्, तद् भगवति व्याजो न सम्भवति यतो विश्वमेव पश्यति, इदं च ज्ञायत इति न व्याजं च करिष्यामि नाप्यतिक्रमं, अस्मिन्नर्थे प्रमाणमाह योन्तर्बहिरिति, चेतसोन्तर्बहिश्च ईहितं भगवानीक्षते, कदाचिदपि चित्तवृत्तिरेतादृशी भवेत् तदा मारणमेवोचितमन्यथा तु न मारयिष्यति, किञ्च, एतदपि चित्तेहितं विश्वासरूपं भगवान् जानाति, स्वरूपे स्थित एव जानाति, प्रकारान्तरेणापि जानातीत्याह क्षेत्रज्ञ इति, सर्वं क्षेत्रं जानातीति, शरीरं क्षेत्रम्, 'महाभूतान्यहङ्कार' इत्यादिना निरूपितं 'सविकारं', क्षेत्रदर्शनेपि विशेषमाह अमलेन चक्षुषेति, चक्षुषः चक्षुषा, तदमलमेव भवति, अमलं चक्षुर्वस्तुयाथात्म्यमेव गृह्णाति, अतः सर्वमेव भगवतः प्रत्यक्षमिति मद्वृत्तान्तं जानातीति न मय्यरिबुद्धिः, चित्तस्य बहिः कार्यमान्तरमिच्छा ज्ञानं च, इच्छामध्य इति केचित्, एवं सति चित्तस्य चिदानन्दसद्रूपता भवति ॥१८॥

**SRI SUBODHINI:** The person who fulfills the task of our enemy is also our enemy only. Hence Akrura can be considered as an "enemy" of our Lord. Is it then, that the Lord will kill Akrura also, as He did with the demons Kesi and others? If so, why is Akrura thinking that the Lord will be compassionate to him only? The answers for all these questions are given by Akrura only, through this verse. "Lord Krishna does not regard me as His enemy, as He is Lord Achyuta. He has no fear of, or from anyone. Due to this, there is no enemy for Him, as a trouble-maker or giver of sorrow. He destroys the demons, not out of His own enmity, but for the purpose of helping the universe, and for the redemption of the demons also.

Even then, I am Kamsa's messenger, as he has only sent me to Vraja. I will do only those things as instructed by him (Kamsa). Due to this, from the "worldly" point of view, the Lord is entitled to treat me as His enemy. Even then, our Lord, who is Achyuta will not regard me as His enemy! Let alone kill me! I have not done anything wrong to "merit" being killed by Him! Even if in the guise of seeing Him, if I were to do something "wrong" to Him, and even if, due to this, the Lord were to punish me with "death" (i.e. killing me), it would be only for my good, as the Lord is the "seer" and "witness" of the entire universe. Our Lord does not know "cheating" or "dishonest" actions! He understands everything clearly, that I am not doing anything "wrong" to Him, nor I have come to Vraja to cheat the Lord! Neither I am overstepping myself in my dealings with Him, as I have respect and love for the Lord."

Our Lord, is able to witness the activities of the mind, both inside and outside of every being, even while He is established within himself only (i.e. from where and what he is). Thus if the thought process is vicious and dangerous, then "killing" by the Lord is very appropriate. "But I have not nurtured any "bad feelings" towards the Lord. Hence the Lord will not kill me. This is not the only thing. As the Lord is the "indwelling Lord in everyone" (Antaryaami) He is aware of every "body" and its thought process/actions. (As per His declaration in the Gita, "I am the primordial cause, ego etc.). In fact the Lord sees all these through His "pure eyes" — the eyes behind all "eyes" is He, and hence His vision is pure and holy. A "pure" eye only can see the reality of a substance properly. Hence, all the affairs of every being are in front of Him only (i.e. the Lord is fully aware of). He will

definitely be aware of my inner-mind also. In view of this, the Lord will not regard me as His enemy.”

The inner-mind (Chittam) has three forms: (1) The outside action, (2) the inner-desire and (3) knowledge (Jnana). When this “Jnana” puts efforts to love and serve our Lord, then this “Chittam” attains the Divine form of “Sat-Chit-Aananda” (truth-consciousness-bliss).

अप्यहिमूलेवहितं कृताञ्जलिं मामीक्षिता-

सस्मितमार्द्रया दृशा ।

सपद्यपध्वस्तसमस्तकिल्बिषो वोढा-

मुदं वीतविशङ्क ऊर्जिताम् ॥१९॥

**VERSE 19 Meaning:** “When I will stand before the Lord, after prostrating to His Holy feet and having joined my palms,, in deep reverence and humility, will He see me, with His soft smile, and compassionate gaze? If this happens (i.e. the Lord seeing me), then and there, all my sins will be destroyed and I will attain,, without any doubt, the supreme bliss.”

**श्रीसुबोधिनी :** ननु तथापि संसर्गदोषात् अन्नादिदोषाच्च त्वां नाङ्गीकरिष्यतीत्याशङ्क्य तत् परिहरन् मनोरथमाह अप्यहिमूलेवहितमिति, पूर्वपुण्यवशात् अहं पादयोः पतिष्यामि, ततः अपराधे गते मयि दया उत्पत्स्यते नष्टो जायत इति, तदा दयादृष्ट्या सपद्येवापध्वस्तसमस्तकिल्बिषो भूत्वा मुदं परमानन्दं वोढा वहिष्यामि, वीतविशङ्कश्च ततः प्रभृति भविष्यामि, ऊर्जितश्च चरणमूले पतितोवश्यं दृश्यते, अन्यथाग्रे गमनं न भवेत्, कदाचिदाक्रम्योल्लङ्घ्य वा अन्यचित्तो गच्छेदियाशङ्क्याह अवहितं इति, अहं सावधान आत्मानं ज्ञापयिष्यामि प्रपन्नोहमिति, नान्यथाबुद्धिर्भविष्यतीत्येतदर्थमाह कृताञ्जलिमिति, अत एव मामीक्षिता अवश्यं द्रक्ष्यति, तत्र प्रमाणमाह असाविति, इदानीमेव भावनायामेव प्रत्यक्षो जातः तदा किं वक्तव्यमिति, मम प्रवृत्तिं पूर्वदौरात्म्यं च स्मृत्वा सस्मितोपि भविष्यति, ततः

प्रवृत्तिं ज्ञात्वा आर्द्रापि दृष्टिर्भविष्यति, एवं भगवतः दृष्टिमन्दहासस्नेहेषु जातेषु देशकालकर्मपेक्षाया निवृत्तत्वात् सपद्येव गतपापो भविष्यामि, वासनापि गमिष्यति मां परित्यज्य अधस्तादेव पतिष्यति, भगवता ममैतावानुपकारः कृत इति फलसिद्ध्या निरन्तर सन्तोषं च प्राप्स्यामि, पूर्वं यावानपराधः कृतः तावानग्रे न भविष्यतीति पूर्वस्य चेत् भगवान् निवारको जातः अग्रे कः सन्देहो भविष्यतीति वीतविशङ्कः शङ्कैव न भविष्यति, ततो भगवद्भक्तेषु भगवदीयकार्येषु वा ऊर्जितः समर्थश्च भविष्यामि, एतस्य सर्वस्यापि मूल दर्शनमेव ॥१९॥

**SRI SUBODHINI:** Perhaps the “blemish” of having kept the close company of Kamsa and the consumption of the food provided by Kamsa for such a long time may make the Lord, not accept Akrura, “as His own” – removing this “doubt”, Akrura desires, through this verse, and expresses his longings. “I will fall flat at the lotus feet of our Lord, no sooner I get His Darsan, out of the good deeds (Punya) done by me in my past lives. Then all my “wrong-doings” will be forgiven and eliminated and our Lord will get compassion for me. This “compassionate gaze” from our Lord will destroy all my sins, and I will attain, without any fear, the supreme bliss of the Lord (Paramaananda). From this time onwards, I will not have nay doubts and I will also become strong. Without becoming strong, no one can go before the Lord either.”

“I will not go to our Lord, like others, by attacking or violating His respects and status! I will be careful and very reverentially become a “surrendered” soul to Him. I will stand, with folded palms and the Lord will not have the attitude of “me” as an enemy to Him. My Lord will definitely see me, and then, I will go in front of Him, and our Lord will smile at me, although He will remember my “bad side” and my previous actions. His “looking” at me

will become full of love. In this way, after deserving His compassionate gaze, soft smile and love, all my sins will be destroyed, as no more my "sins" will be governed by the place, the time and actions (usually the sins get destroyed by doing various propitiatory and penitent actions as per the place, time, type of actions etc.). In this way, I will become sinless, very quickly. Even the latent tendencies of "sins" in me will get eradicated. In this way, after getting the ideal Divine results, I will get great bliss. Our Lord will definitely forgive all my "future wrong doings" also, as he would forgive my past transgressions! There is no doubt on this. In this way, I have become a "sinless" person without any doubt, and have now become capable and efficient in fulfilling the various actions connected with our Lord and His devotees. The root cause for all these joyous and blissful events and tidings is the "Darsan" of our Lord. Only on His "Darsan", I will become blissful in every way, sinless, satisfied, doubt-free and a capable devotee of our Lord.

सुहृत्तमं ज्ञातिमनन्यदैवतं दोर्भ्या-

बृहद्भ्यां परिरप्स्यतेथ माम् ।

आत्मा हि तीर्थीक्रियते तदैव मे-

बन्धश्च कर्मात्मक ऊच्छ्वसित्यतः ॥२०॥

**VERSE 20 Meaning:** "I am a loving and humble friend of Shri Krishna and belong to His clan. I do not have any other Lord, as my own Lord Shri Krishna is my "ISHTA DEVA" (my own ideal Lord). If He were to embrace me with His expansive Holy hands and take me into His own bosom, then my Aatma will become pure and sacred, like a Holy place of pilgrimage and the bondage of actions (Karma) of this body of mine will get loosened."

श्रीसुबोधिनी : ततो मनोरथान्तरमाह सुहृत्तममिति, भगवान् बृहद्भ्यां दोभ्यां मां परिरप्स्यते किम्, तथा चेदात्मा मे देहः तीर्थोक्रियते, अतीर्थभूतमपि तीर्थं भविष्यति, लोकानामप्युद्धारं करिष्यति किं पुनर्ममेति, आलिङ्गनं त्रयाणां भवति, अन्तःकरणसम्बन्धिनां देहसम्बन्धिनां शास्त्रतो भक्तानां च, अहं तु त्रिरूपोपीति ममालिङ्गनं करिष्यत्येव, सुहृत्तमोतिस्निग्धः, ज्ञातिगोत्रजः, न विद्यते अन्यत् दैवतं यस्य, सुहृत्तमत्वं लोके सन्दिग्धमपि स्वानुभवात् निर्णीतमिति सिद्धवत्कारेणोक्तं, हेतुत्रयं बाधाभावाय आवश्यकत्वाय कार्याय च, देहे आत्मपदप्रयोगः भगवत्स्पर्शात् स्पर्शं वा तस्योत्तमत्वख्यापनाय, युक्तश्चायमर्थः, सर्वाङ्गे चरणो हीनः, तत्र चेद् गङ्गादितीर्थान्युत्पद्यन्ते तत् उत्तमाङ्गेषु ततोपि बहून्वेव तीर्थानि निर्गच्छन्तीति परिरम्भणानन्तरं निर्गतो देहः गङ्गाद्यपेक्षयापि महानेव भवति, तदैवेत्यग्रेणैव सम्बन्धः, तदैव जातोऽग्रेऽप्यनुवर्तत इति वा, तदैव कर्मात्मकश्च बन्ध उच्छ्वसिति विदीर्णो भवति, अनेन स्वपरोपकार उक्तः, अतोस्माच्छरीरात् मत्तो हेतोर्वा ॥२०॥

**SRI SUBODHINI:** Through this verse, Akrura is expressing his other desires. He says as to whether the Lord will embrace him with his expansive Holy hands? "If He were to do this "embrace" then my body, which at present is not a holy place of pilgrimage (Tirtha) will become "a Tirtha" (Holy place). Usually these Holy places of pilgrimage redeem everyone and my own "redemption" is certain." One embraces closely related persons, loving persons and devotees of the Lord. "I regard our Lord as the "best" of my friends". I belong to His clan (Gotra); I am His devotee also; I regard my Lord Krishna only as the "one" Lord of my heart-felt exclusive devotion. In this world, my nearness and relationship to our Lord is not well-known." Even then, Akrura says, through his internal love for our Lord and his experience that he is the "best" of our Lord's friends, in a very determined way. "In this way as I am keeping all the three types of relations with our Lord, our Lord also, in turn, will embrace me certainly."



In this verse, for “embracing”, reference is made to the best friend, relative and the devotees. Here Akrura has said of his “body” as “Aatma” from his own “human” angle and understanding. Alternately, the “divinization” of the body, after the sacred touch of the Lord, is also indicated — that on getting the “blessings” from the Lord, the “body” becomes entitled to be called as “Aatma”, as the “body” gets totally purified and becomes exalted, pure and sacred. Shri Mahāprabhuji has written that, following Akrura’s “human intellect” it has been specified, that our Lord’s embrace through the body “is of greater benefit than all His other “parts” of His Divine body like His hands, head etc. But even from His Holy feet, rivers like Ganga get originated, which purifies all the three worlds. Even from the other parts of our Lord’s Divine body, countless “pilgrimage and Holy centres” emerge. Then, on getting His embrace, the body becomes of greater glory, more greater than the Ganga and the Holy pilgrimage centres. Then my “body’s” bondage or “the bondage of my actions” (Karma Bandhan) gets cut and loosened.”

लब्धाङ्गसङ्गं प्रणतं कृताञ्जलिं मां-

वक्ष्यतेक्रूर तातैत्युरुश्रवाः ।

तदा वयं जन्मभृतो महीयसा नैवादृतो-

यो धिगमुष्य जन्म तत् ॥२१॥

**VERSE 21 Meaning:** “In this way, on attaining the bliss of our Lord’s Divine body, with my palms folded, when I, with deep humility will stand before Him, then the glorious and opulent (Yasaswi) beloved Lord Shri Krishna, will call me “Oh! Son! Hey! Akrura!” and will speak to me. Then and there, my human life will get fulfilled. Those, persons who have not got the “blessing”

of our most venerable Lord Sri Hari's love and His support, have indeed wasted their lives."

**श्रीसुबोधिनी :** एवं मनःशरीरसम्बन्धौ प्रार्थयित्वा वाचनिकं प्रार्थयति लब्धाङ्गसङ्गमिति, पूर्वधर्माणमनुवृत्त्यर्थमनुवादः, अन्यथा विकल्पो भवेत्, लब्धः अङ्गसङ्गो येन, एतावता गर्वो भवेदित्यत आह प्रणतमिति, पूर्वधर्माश्चायं, ततः कृताञ्जलिः पुनर्विज्ञापकः, तदा हे अक्रूर हे तातेति मां वक्ष्यति किं, नाम्ना सम्बोधनं महत्त्वख्यापकम्, पितृतुल्यत्वेन बन्धुत्वं स्नेहित्वं च ख्यापयति, इतिशब्दः प्रकारवाची, एवं सम्बोधने फलमाह तदा वयं जन्मभृत इति, स्वभावतः कुलतश्च, अन्यथा महत उत्पत्तिस्तादृशे कुले चोत्पत्तिर्व्यर्था स्यात्, ननु भगवान् किमित्येवं प्रतिष्ठां दद्यात् तत्राह उरुश्रवा इति, यस्य गृहे यदधिकं भवेत् तदेवान्यस्मै च दद्यात् उरु अधिकं श्रवो यस्येति, ननु स्वभावतो महान् भगवता चेत् नाङ्गीकृतः तदा किं स्यादित्याशङ्क्याह महीयसा यो नादृतः अमुष्य जन्म धिगिति, सर्वदा आदराभावेपि कदाचिदप्यादरोपेक्ष्यते, तदभावे जन्मवैयर्थमेव, तेन जन्मना लौकिकमपि कार्यं न भवतीति ज्ञापनार्थं धिगित्युक्तम् ॥२१॥

**SRI SUBODHINI:** In this way, through two verses, after praying for the "relationship" with our Lord, through his "mind and body" Akrura, through this verse, is praying for the relationship of his "words" (Vaani) with our Lord. On being blessed with the touch and embrace with His Holy body, and having become a purified pilgrimage (holy) place, Akrura feels that he will be ever humble, with folded palms, and he will stand before the Lord, and he says, that the Lord will address him as "Oh! Son! Hey! Akrura!" — the Lord will call out my name! Because being called out with one's "name" is indicative of showing importance to the addressed person, like a doting and loving father, and also of love. Our Lord is respected everywhere, His "fame" has spread everywhere and His stature and prestige are always established and

**SRI SUBODHINI:** Although, it is the highest truth that our Lord Shri Krishna is the "Shri Purushottama" Himself, He has no attachment or preference for caste, Gotra or His own relatives. "I am the lowest of the lowly! Even then, the Lord will bless me! My desires will be certainly fulfilled." This is spoken through this verse.

In reality, our Lord is the inner Divine reality of everyone. Even then, between Him and the Jiva, there are 5 important "coverings" and due to this, the truth of our Lord being the real "Swaroopa" (self) of the Jiva is not seen or understood by all. In this world, between each other, the Jivas have 5 types of "relationships". The intellect of everyone has three qualities in it: (1) Desire (attachment), (2) Avoidance (dislike) and (3) Hatred. The "desire" (attachment) are of two kinds, again, from the point of view of one's "body" and "the attitude of friendship". "Hatred" or "enmity" is also of two kinds viz. (1) hating someone from one's own choice and (2) hating someone, as the other has done something "wrong". The "desire with deep attachment" arises out of "bodily" relationships and "deep commitment of friendship" arises out of one's feelings of friendship for a good friend. **OUR LORD IS THE FRIEND OF EVERYONE, NOT ONLY THIS, HE IS THE MOST BEST AND THE DEAREST FRIEND OF EVERYONE.**

Our Lord does not dislike or hate anyone. No one can hate Him also (if they know Him really) and there is no reason either for this hatred. He is not anything to anyone — as all this "hatred and enmity" and "friends — foes" syndrome is due to the "qualities" of the body only i.e. it is due to the "body", all these have arisen. Our Lord has the Divine form of "bliss" (Aananda) only. Thus, in the "worldly way", and as per the traditions of

this world, no one gets “regards” from our Lord nor anyone gets “avoidance” (Aadar or Tiraskaar). The Lord is not a person, whom one can “hate” in a “human” way, nor does He “hate” anyone in a “human” way! Though, all this is “truthful” (i.e. real), Akrura says, “Even then, my devotion to our Lord, will be accepted by Him, as per the science of devotion to our Lord.” He has clearly mentioned in the Gita that, “the Lord will serve His devotee in the same way, as He is served by the devotee.”

DOUBTS: The devotees always prostrate to our Lord; they massage His feet. They also offer the “Tulasi” leaves at His Holy feet. In return, if the Lord were to behave with the devotee, in the same manner, will it not lead to great confusion and inappropriateness? Our Shri Mahāprabhuji has cited, from the verse, the answer to this doubt, the example of the “wish-fulfilling tree” (Kalpavruksha). Like this “wish-fulfilling tree gives the fulfillment of the desires of those, who go near to it and pray, in the same way, our Lord, who is the Divine Aatma of everyone, blesses only those, with their desires being fulfilled, who serve and love Him, by being near to Him. The Lord does not give these benefits, as per His own desire or as per their (devotees’) actions. The Lord also does not feel upset or perturbed by the “desires and requests” expressed by His devotees. If the Lord was to feel upset or unhappy, through the rewarding of the results of His own devotees’ desires, then certainly there will be no order or beauty in this conferment of “benefits” to the devotees. People will begin to think, that the Lord is giving the “benefits” as per one’s own actions and why someone has to surrender to Him for this? Of course telling like this is indeed petty and wrong, as our Lord

does not become great or happy, just by giving the result of one's actions only. Hence, like the heavenly "wish fulfilling tree" He gives the "benefits and fulfillment of desires" only to those, who have taken refuge in Him. He does not confer the "benefits" by Himself for those who do not seek "refuge" in Him. In this way, this system made by our Lord works efficiently and in an appropriate way.

किं वाग्रजो मावनतं यदूत्तमः-

स्मयन् परिष्वज्य गृहीतमञ्जलौ ।

गृहं प्रवेश्याप्तसमस्तसत्कृतं सम्प्रक्षयते-

कंसकृतं स्वबन्धुषु ॥२३॥

**VERSE 23 Meaning:** "When I would stand before my Lord, with my head lowered and with folded hands, then the cheerful Shri Baladeva will embrace me and will take me inside the house, by catching hold of my hands! There, I will be welcomed with food and other offerings. Thereafter, enquiry will be made about the welfare of the Lord's mother, father, relatives and others, and also about the actions and behaviour of Kamsa towards them."

**श्रीसुबोधिनी :** एवं भगवद्विषयकं कायवाङ्मनोरूपं मनोरथमुक्त्वा बलभद्रविषयकं मनोरथमाह किं वेति, अग्रजो ज्येष्ठभ्राता, अनेन मया सर्वोपि वृत्तान्तो ज्ञायत इति मयि कृपां करिष्यतीति भावः, तस्याप्यहमवनतः ज्येष्ठस्यापि कनिष्ठावनतौ उत्तमत्वं प्रयोजकमिति यदूत्तम इत्युक्तम्, स्मयन्निति, सम्यक्त्वमागतः कंसं घातयितुमिति, बन्धुत्वात् परिष्वज्य महत्त्वपूर्वकं मामञ्जलौ गृहीत्वा अतिनिकटत्वात् गृहं प्रवेश्य भोजयित्वा गृहगतमिव कृत्वा ततोप्यधिकं वा आप्ता समस्ता सत्कृतिर्येन तादृशं पश्चाद् विश्रान्तं स्वबन्धुषु कंसकृतं सम्प्रक्षयते किमिति लोके सिद्धमिति, भगवान्, महानिति मनोरथः ॥२३॥

**SRI SUBODHINI:** In this way, Akrura, after expressing his own desires connected with the Lord, nurtured by him through his body, words and mind, through this verse, Akrura is expressing his desire in connection with Shri Baladeva, who is the elder brother of our Lord. "I am fully aware of all the actions of Shri Baladeva also. Due to this, Shri Baladeva also will shower His grace on me, when I do the prostrations to Him. He is the "best" among the Yadava people. Although He is younger to me, by age, He is worthy of my respect and prostrations. "For completing the purpose of Kamsa, Akrura will go to Vraja to bring Shri Baladeva to Mathura". By seeing this "fact" through his own "supernatural" vision, Shri Baladeva, regarding me as a close relative and friend, will smilingly embrace me. Then He will catch hold of my hands, after welcoming me very heartily, and take me inside the house. After entertaining me inside the house, with a meal and other services, I will be asked to take some rest. Then, both the brothers will ask regarding the welfare of their parents and other relatives, residing in Mathura. They will ask regarding the behaviour of Kamsa to their parents and others. Our Lord is the greatest of every other great person. Due to this reason only, Akrura was contemplating like this, on his way to Vraja.

इति सञ्चिन्तयन् कृष्णं श्वफल्कतनयोध्वनि ।

रथेन गोकुलं प्राप्तः सूर्यश्चास्तगिरिं नृप ॥२४॥

**VERSE 24 Meaning:** "Shri Suka said, "Oh! King! Akrura, the son of Swaphalka, throughout his journey to Vraja, thought like this on our Lord Shri Krishna, and was deeply immersed in meditating on our Lord. As the sun went down the sky, Akrura also reached Gokulam."

**श्रीसुबोधिनी :** एवं मार्गे रथं स्थापयित्वा सन्ध्यापर्यन्तमनेकविधं मनोरथमेव कृतवान्, तथापि भगवत्सम्मुखं प्रवृत्तौ सर्व एवानुगुणा भवन्तीति रथ एव तं गोकुले समानीतवान्, तदाह इति कृष्णं सश्रिन्तयन्नेवान्तः श्वफल्कतनयो महान् यदान्तर्भगवन्तं प्राप्तवान् तदा रथेन गोकुलमपि प्राप्तः, भगवानानन्दरूपः स्त्रीणामेवेति सन्ध्यावधिरात्रावेवेति, मनोरथसिद्ध्यर्थं सूर्योप्यस्तंगत इत्याह सूर्य इति चकारात् सूर्योप्यनुगुणः सर्वप्रकारेण, नृपेति सम्बोधनं मन्त्रणं गुप्तयैव कर्तव्यमिति ज्ञापनार्थं, अश्लीलव्यावृत्त्यर्थं गिरीपदं, श्वफल्को महानुभाव इति तन्नाम्ना निर्दिष्टस्तथात्वाय, अन्यथा अनिष्टरूपो नागच्छेत् ॥२४॥

**SRI SUBODHINI:** On the way, Akrura stopped his chariot at some places and thought of countless desires about our Lord, in his mind, till the evening. The devotee, who goes in front of our Lord, gets his gross and conscious selves purified and they become "appropriate" to get the grace of our Lord. Due to this, the "chariot" itself brought him to Gokulam! The "fortunate and very lucky" son of Swaphalka, our Akrura, had attained the Lord, through his meditation on our Lord, then the chariot took him to Gokulam by itself! Our Lord is full of bliss for the women of Vraja, and that is why, this chariot went to Gokulam only at the time of dusk. We have already seen, that every material and person becomes "helpful", when one is about to have "Darsan" of our Lord. Hence, the "sun" god, who was very helpful up to now, and also to enable the devotees to attain their desires fulfilled, ushered the "dusk" and withdrew his light! The word "NRIPA" (Oh King!) addressed to the king by Shri Sukadeva, denotes that, any plan or discussion should be done in secret. With a view to remove the "inauspiciousness" of the word "Asta" (setting sun), the word "GIRI" also has been added to the word "Asta".



The father of Akrura, Swaphalka is a great devotee of our Lord. The use of his father's name here is to indicate, that Akrura also is a great devotee of our Lord, like his father. If he was not a great devotee of our Lord, he would not have been able to come in front of our Lord, especially when he is the servant of our Lord's cruel and destructive enemy, having been so far nourished and protected by Kamsa's food!

**पदानि तस्याखिललोकपालकिरीटजुष्टामलपादरेणोः ।**

**ददर्श गोष्ठे क्षितिकौतुकानि विलक्षितान्यब्जयवाङ्मुखाद्यैः ॥२५॥**

**VERSE 25 Meaning:** "Akrura, now clearly identified and recognized the most Holy and sacred feet of our Lord Shri Krishna, whose dust (of His feet) the big celestial deities, guarding the universe, respectfully, place on their heads and which was adorning the earth, through the prominent signs of lotus flower, the grain, the Ankusa and other wonderful lines and symbols."

**श्रीसुबोधिनी :** अत्र मध्ये तस्य भक्त्यतिशयार्थं कायिकोपि व्यापारो वक्तव्य इति लोक-प्रसिध्यर्थं च निरूपयति पदानिति त्रिभिः, हेतुक्रियाफलनिरूपकैः, यो भगवान् हृदये फलत्वेन भाव्यते तस्य पदानि भूमावुदगतानि भगवदीयशरीर सम्पादकरजोयुक्तानि दृष्टवान्, तद्रजो ग्राह्यमिति वक्तुं तस्य रजसा ब्रह्मत्वाद्यपेक्षयापि महत्त्वमाह अखिललोकपाल-किरीटजुष्टामलपादरेणोरिति, अखिलाः सर्वे लोकपालाः सर्वेषामैश्वर्यं भगवदधीनमेवेति निरूपयितुं देवदैत्यादयः सर्वे एव परिगृहीताः, लोकपाला इति स्वरूपतोपि महत्त्वं महतां सेव्य एव महान् भवतीति, किरीटजुष्टत्वेन धर्मार्थं तेषां प्रवृत्तिर्निवारिता, धर्मार्थं यो नमस्करोति स देहेनैव नमस्करोति, सर्वाभरणभूषितस्तु ईश्वरमेव नमस्करोतीति, मार्गरजोपि गच्छतां मुकुटसम्बन्धि भवति तद्व्यावृत्त्यर्थं रजसो विशेषणममलमिति, एतादृशश्चरणरेणुर्यस्येति भगवत्सम्बन्धादेव तस्य माहात्म्यं न तु मृगमदवत् स्वरूपतो रेणुर्महान्, तादृशस्य पदानि ददर्श इति निधानप्राप्तिरिव सूचिता, ननु कथं ज्ञातवानेतानि

भगवत्पदानीति तत्राह विलक्षितानीति, सुखसेव्यत्वाय फलदानाय चाब्जेरेखा, कीर्तिप्रकटनार्थं यवाकृतिः, मनोगजनिवारणार्थमङ्गुशरेखा, आदिशब्देन ध्वजादयोपि, ननु भगवानेवं दुर्लभानि किमिति प्रकटितवानित्यत आह क्षितिकौतुकानीति, क्षितौ कौतुकरूपाणि, भूमौ रसप्रकटनार्थं कौतुकत्वेन प्रकटितवान्, भूमिष्ठानां भजनसिद्ध्यर्थं यत्राल्पस्थानेपि महाफलान्येवंप्रयच्छतीति ॥२५॥

**SRI SUBODHINI:** Here, we have to describe the greatness and glory of Akrura's devotion to our Lord, in the middle of this topic and his physical actions, for the sake of "fame and publicity" of this incident in this world. Hence through three verses, the reason, the action and the result of Akrura's physical actions have been described here. Akrura had treated his contemplation of our Lord, in his heart, as the "result" itself. He now saw the lotus feet of our Lord, in the dust on the ground, which blesses the bodies of the devotees, as belonging to our Lord (Bhagavadiya). The dust of our Lord's feet is put on the crowns in their head, by the great celestial gods and demons, who have been appointed only by our Lord to guard and protect this universe! They wear this, "holy dust" over their own bejeweled crowns and turbans, with a view to purify themselves, as this dust of our Lord's holy feet is rare and Holy!

These celestial deities and guardians of the world do not put this holy dust of our Lord, out of the consideration as a "duty" only, as the one, who does this act of worship does it, through his entire body, prostrating. These celestial deities, who are fully dressed up with crown and other jewellery, do prostrations to our Lord only, and not to the "dust" of His feet. Moreover this dust is not the dust of any road, which gets stuck up on those, who travel by that road. This "dust" is extremely sacred,

pure and Holy dust of our Lord's feet! By coming into contact with our Lord's feet only, this "dust" has attained its glory and greatness. This "dust" by itself is not great like the deer "musk" Akrura sees the holy supernatural signs of our Lord's holy feet, as if he had attained a priceless and fabulous treasure.

Akrura immediately recognized the signs of the holy feet of our Lord viz. the lotus flower, the grain, the Ankusa and the "supernatural" (extraordinary) lines therein. Our Lord's Seva or service can be done easily and this Seva will confer countless benefits. These holy feet of our Lord was full of "Kamalakar" lines which denotes great fame of our Lord; the "Ankusa" is there, in our Lord's feet, to quell the proud elephant (of our mind and pride). In this way, there is "the flag" sign in our Lord's feet. Our Lord had kept the imprint of His holy feet on this earth, with a view to manifest His "bliss" (Rasa), and to inspire pure Bhakthi in the heart of those who live in this world. This symbol of our Lord's holy feet, although will be visible on the dust only for a short time, will confer great and enormous benefits to the devotees.

[LEKH: Akrura thought that the Lord will definitely place His holy feet on his head also, as He has done on mother earth.]

तद्दर्शनाह्लादविवृद्धसम्भ्रमः प्रेम्णोर्ध्वरोमाश्रुकलाकुलेक्षणः ।  
रथादवस्कन्द्य स तेष्वचेष्टत प्रभोरमून्यङ्घ्रिजांस्यहो इति॥२६॥

**VERSE 26 Meaning:** "On having the "Darsan" of the Lord's feet imprinted on the ground and the various holy signs on it, swelled with bliss and joy, Akrura got down from the chariot, in a split second, and yelled out, "Oh! This is the dust of my beloved Lord's holy feet";

saying like this, with a faltering voice, fully inspired by intense Bhakthi to our Lord, began to roll on the ground, then and there! Through the power of his intense Prema or love for our Lord, Akrura's hair stood on their ends (horripilation) and tears of bliss and joy began to flow out of his eyes."

**श्रीसुबोधिनी :** भक्तस्य दर्शने यदुचितं तत् कृतवानित्याह तद्दर्शनेति, भगवदीयशरीरजनकास्ते रेणवः, तेषां दर्शने पूर्वस्थितदेहादीनां निवृत्तिर्वक्तव्या, तत्र भक्तिरसस्तस्मिन् निविष्टः स्वधर्मप्राकट्येन तद्धर्मान् दूरीकृतवान्, तदाह तेषां पदानां दर्शनेन यो जातो महाह्लादः तेन विवृद्धः सम्भ्रमो यस्य, मानसो धर्मो व्याकुलता निरूपिता, प्रेम्णा ऊर्ध्वानि रोमाणि यस्य, दैहिको धर्मो निरूपितः, अश्रुकलाभिराकुले ईक्षणो यस्येतीन्द्रियधर्मा निरूपिताः, ततः पूर्वधर्माणां गतत्वात् संघातस्तेषु पतित इत्याह रथादवस्कन्द्येति, अवस्कन्दनमचेतनानां, तथा स पतित इत्यर्थः, ततो रजःप्रभावात् सः प्रसिद्धः अक्रूरो जातः, अन्तर्देहो भगवदीयो जातः, बहिर्देहस्यापि तथात्वाय तेषु रेणुषु अचेष्टत लुठनं कृतवान्, बहिस्तथा संवेदनाभावात् चेष्टामात्रमाह, ननु लुठने को हेतुर्वारंवारं तत्राह तद्गतमभिप्रायं प्रभोरिति, एतावत्कालं शास्त्रार्थत्वेन ईश्वरत्वेन महत्त्वेन सम्बन्धित्वेन वा ज्ञातवान्, इदानीं शुद्धः स्वयं सेवको जातः, भगवांश्च प्रभुः, तथा सति तस्य परमदुर्लभान्यङ्घ्रिरजांसि कथमेवं भूमौ स्थातुमुचितानि भवन्तीति स्वशरीरे तानिसर्वाण्येव योजयितुं यावत् तानि रजांसि सर्वाणि प्रविशन्ति तावत्लुठनं कृतवान्, किञ्च, आश्चर्यरसाविष्टोपि जातः, अहो इति, महात्म्यमनेन सूचितम् ॥२६॥

**SRI SUBODHINI:** On having the "Holy Darsan" of our Lord, what should be the "state" of a true devotee of our Lord, is explained here, through the description of Akrura's state of mind and behaviour. On having the "Darsan" of the dust of the holy feet of our Lord, which makes the "bodies" of everyone as being "belonging to our Lord" (Bhagavadiya), Akrura lost his previous state of being "worldly", and he was filled with the "Rasa"

(bliss) of pure Bhakthi to our Lord. This "Rasa" of devotion filled Akrura, with it's own "special qualities", completely eliminating his earlier "worldly" attitudes and actions. He now got the inspiration of Bhakthi in his heart, with such an intensity (UTKHANDA), that he experienced horripilation throughout his body and his eyes were filled up with tears of joy (Aanandaashru). In this way, Akrura overcame the behaviour of his senses, then he crossed the attitudes of his worldly mind, and got the newly inspired intellect, horripilation and "blissful loving" tears!

Like an "unconscious" person, he fell down on the ground from the chariot, and due to the power of our Lord's holy feet, he became the "famous" Akrura! His "worldly" body, full of latent "desireful" tendencies, now became "divinized" (Bhagavadiya), and with a view to transform his "outer" body also to be "divinized", he began to roll on the dust of the holy feet of our Lord Sri Hari, again and again! He had completely forgotten about his body. He was just performing all these actions without being "conscious". Up to now, he had considered our Lord as "Ishwara" (Lord of the Universe), as per the scriptures only or as a "great person" (Mahapurusha) or as his "relative" or friend only. Now he realized himself to be a pure "servant" of the Lord, and began to regard our Lord Shri Krishna as his own "master" (Swami). On the rise of this "Bhava" (attitude) of being a "servant" of the Lord, he began to think, as to why this "holy feet" of our Lord have been imprinted only on the ground? He got the "emotional feeling", that he should accept all of this holy dust into his own body! Hence, with this "desire" in his mind, Akrura rolled on the ground, again and again, and remained on the ground up to the time, the entry of all this "dust" into his body got completed! On

realizing the glory and greatness (Mahatmyam) of this "dust" of our Lord's holy feet, Akrura got immersed in the Rasa of "astonishing bliss" (Aascharya Rasa).

देहं भृतामियानर्थो हित्वा दम्भं भियं शुचम् ।

सन्देशाद् यो हरेर्लिङ्गदर्शनश्रवणादिभिः ॥२७॥

**VERSE 27 Meaning:** "The main goal for having got a human body, is to get rid of negative propensities of one's mind viz. dishonesty, fear, sorrow and others, and like Akrura, develop the natural and "desireless" Bhakthi to our Lord, and do Seva and worship of our Lord Sri Hari, through joyous listening to His glories, His Darsan and other acts of devotion."

श्रीसुबोधिनी : एवं तस्य कृतमुक्त्वा फलमाह देहं भृतामिति, यदस्य जात इयानेव देहं भृतामर्थः पुरुषार्थः जन्मसाफल्यम्, उत्पन्नेन हि परमः पुरुषार्थः साधनीयः स च भगवदीयभावः, तथा यत्नः कर्तव्यः यथा स भवति, ज्ञानादिस्तु अवान्तरफलरूपः, मोक्षादपि स्वभावत एवायं भावोधिकः, तदुपपादित 'भगवदीयत्वेने'त्यत्र, अत इयानेव पुरुषार्थ इति युक्तमिति हि-शब्दः, देहसङ्ग्रहणं क्लेशात्मकं तदपि कृत्वा यदि परमपुरुषार्थं न साधयेत्तदा वैयर्थ्यमिति, स कोर्थ इत्याकाङ्क्षायामाह सन्देशादिति, सन्देशमारभ्य हरेर्लिङ्गश्रवणदर्शनादिभिर्योर्थो जातः, अयमेवार्थः सन्देशानन्तरमेव तस्य चित्तं भगवत्परं जातं तद्वर्धमानं भगवदीयत्वं च सम्पाद्य माहात्म्यज्ञानं कारितवत्, लिङ्गानां चिह्नानां भगवत्पदानां प्रथमतो दर्शनं, ततः स्पर्शनं ततस्तत्सायुज्यमिति, ततो भगवदीयत्वं माहात्म्यज्ञानं च, सर्वे च भगवदीया धर्मा सन्देशादिति हेतोर्वा, अन्यार्थमपि प्रयुक्तं वाक्यं एतावत्फलं साधयतीति अल्पसङ्गेनाप्येतावत्त्वं महाफलमित्यर्थः, परं तत्र दोषत्रयं परित्यज्येतत् कर्तव्यमित्याह हित्वेति, दम्भो राजसः, भयं सात्त्विकं, शोकस्तामसः, दम्भो बाह्यः, भयं शारीरम्, शोकोन्तःकरणस्य, एतत् सर्वथा त्यक्तव्यम्, अनेनापि त्यक्तमिति, दम्भं कापट्यं त्यक्तवान्, यथा कैसेनोक्तं भयं च त्यक्तवान्, भगवान् किं करिष्यतीति, शोकं च त्यक्तवान्, भगवति



तत्र गते कंसः किं करिष्यतीति, भयानन्तरं चैतद्भवतीत्युक्तम्, भगवतो माहात्म्यज्ञानाभावे शोको भवति नान्यथा, एवमन्यैरपि लौकिका अलौकिकाश्चैते भावाः त्यक्तव्याः, अन्यथा एतावत्त्वं न भवेदिति ॥२७॥

**SRI SUBODHINI:** After describing the “rolling” on the ground by Akrura, so that he could take the “dust” of our Lord’s holy feet, whose imprint was on the ground, on to his own body, in this verse, the “result” or Phalam of doing such an action is described, which Akrura also attained. The human body’s purpose is to attain this goal only. A Jiva having attained a human body should attain the “highest” of the goals allotted for a human being. The Bhava or attitude of “belonging to our Lord” (Bhagawadiya) is the highest goal, which one should attain. Hence to get this “belonging to our Lord attitude”, one should put efforts, which would enable a Jiva to attain this Bhakthi to our Lord. Attaining “Jnana” (spiritual wisdom) and other “goals” are considered as “lower” (Gauna) in nature. Even “liberation” (Moksha) is considered as lower to this devotion to our Lord. “All goals get attained, no sooner one gets pure Bhakthi to our Lord and becomes as “belonging to our Lord”. Hence, attaining this goal only is the real purpose and success of one’s life. In fact the real “goal” (Purushartha) of a human being is this only and every other “goal” is considered inferior to this goal. After attaining a human body, after so much pain (or having got a human body which is full of trouble and problems), if one does not put effort to attain the “highest” goal of one’s life, then the “getting of the human body” is a big waste indeed!

The main reason for Akrura getting this “Bhava” of Bhakthi to our Lord is this “message” (Sandesh) only, as on bringing the “message” from Kamsa only, he was



rewarded with this devotion to our Lord, and this grew by leaps and bounds and became of the “Bhava of Bhagawadiya” — belonging to our Lord. This grew so much deeper, that it made Akrura realize the true glory and greatness of our Lord. In other words, firstly Akrura had the “Darsan” of our Lord’s holy feet, then he attained the result of “Sayujyam” through the touch of our Lord and this “touch” also made Akrura realize the “Bhagawadiya Bhava” (Bhakthi of being as Lord’s own) and the glory and greatness of our Lord (Mahatmya Jnana). All these happened, step by step, due to the “message”, which the Lord had willed, that he should be the “carrier” so that Akrura can be “blessed” by Him. Even if this “message” was sent through someone else, it would have given the same result (as it is connected with our Lord).

But there are several hindrances for a human being, which prevent him from attaining this “Bhava of Bhagawadiya” (as belonging to our Lord). They are pride, fear and sorrow and all these have to be completely given up or renounced. “Pride” is Rajasik in nature and a “blemish” of the “outside” bodily nature. “Fear” is Satwik, but very much pertaining to the body. “Sorrow” is Tamasik and is a “blemish” of the mind. Akrura, renouncing all these three negative “emotions” only, had attained the highest human goal of devotion to our Lord (Bhagawadiya Bhava Roopa Bhakthi). Akrura had told our Lord exactly, what Kamsa had asked him to tell our Lord, and in this, he showed his sense of “truth”. He did not have the “fear” of telling the truth to the Lord, as to what will the Lord do to him? He took our Lord to Mathura and the thought, as to what will Kamsa do to our Lord? This “sorrow” was also given up by Akrura. “Sorrow” remains in one’s heart only till the dawn of the knowledge

about the glory and greatness of our Lord (Mahatmya Jnana). Once this knowledge about our Lord's true glory dawns in one's mind, then no sorrow or unhappiness can remain in one's mind. IN THIS WAY, FOR ATTAINING THE HIGHEST GOAL OF PURE AND TOTAL BHAKTHI TO OUR LORD, IT IS NECESSARY FOR THE DEVOTEE TO RENOUNCE AND REMOVE THESE "WORLDLY" AND THE "SUPERNATURAL" BLEMISH AND DEFECTS, SUCH AS PRIDE, FEAR, SORROW ETC.

**ददर्श कृष्णं रामं च व्रजेगोदोहनं गतौ ।**

**पीतनीलाम्बरधरौ शरदम्बुरुहेक्षणौ ॥२८॥**

**VERSE 28 Meaning:** "After reaching Vraja, Akrura saw our Lord Shri Krishna, wearing His Pitambara dress and Shri Balarama, wearing His blue dress, in the cow shed, for the purpose of milking the cows. Their eyes were brilliant and beautiful like the fully bloomed lotus flower of the autumn season."

**श्रीसुबोधिनी :** ततो योग्यशरीरं प्राप्य भगवन्तं दृष्ट्वानित्याह ददर्शेति, यादृशः सेवकः तादृशं वर्णयित्वा यादृशो भगवान् तादृशं वर्णयति षड्भिः, स्वरूपं च वयश्चैव देहेन्द्रियविचेष्टितम् । शोभास्वरूपं च तथा शोभा तस्याप्यलौकिकी ॥१॥ तत्र प्रथमं परिदृश्यमानं स्वरूपं वर्णयति, भक्तत्वात् प्रथमं कृष्णं ददर्श ततो राममावेशिन, चकारादाविष्टं, व्रजे अधिकरणे तत्रापि गोदोहनं गतौ गोदोहनस्थाने स्थितौ गावो दुह्यन्ते अस्मिन्निति, देशमुक्त्वा आवरणमाह पीतनीलाम्बरधराविति, भगवान् पीताम्बरधरः रामो नीलाम्बरधर इति, तादृशमेव वस्त्रद्वयं द्वयं परिधृतमस्तीति ज्ञापयितुं अम्बरधरावित्युक्तम्, शरत्काले ये अम्बुरुहे सम्यक् जाते तद्वदीक्षणो ययोः, अनेन गुणा उक्ताः, देशकालयोः स्वाभाविकयोः विपरीतत्वेऽपि तत् समीचीनं विधाय ज्ञानादिसर्वपुरुषार्थान् प्रयच्छतीति तथोक्तम् ॥२८॥

**SRI SUBODHINI:** After Akrura's body became "deserving" to have the "Darsan" of the Lord, he got the "Darsan" of the Lord. After describing, up to now, the nature of the "servant" (Sevak), in the next 6 verses, a description is being done about the Divine form of our Lord, which Akrura saw. Firstly, a description is done on the "seen" Divine form, at this time. In the coming five verses, His situation, the actions of His body and Indriyas (senses), His illumined Divine form and His "supernatural" brilliance will be described. Akrura was a devotee of our Lord, hence at first he got our Lord Shri Krishna's "Darsan". Afterwards, he saw Shri Baladeva who is considered as an "incarnation" of our Lord's power only. These two brothers were seen by Akrura at the place, where the cows were being milked at Vraja. Our Shri Krishna had worn the "yellow Pitambara" dress and Shri Baladeva had worn the "blue" dress (Neelambhara). Their eyes were so beautiful, that they seem to have "snatched" away the beauty of the fully bloomed lotus flowers, in the autumn season! The purport of this is, that our Lord, even though it may be out of place, as per the place and time, blesses the senses of Jnana with the appropriate power, and makes the devotee attain the human goals of "Jnana" (spiritual wisdom) and all other main goals of a human being. Why? The lotus flower blooms beautifully in water and in the autumn season too. But now the time was the month of Bhadrapada, and thus both the place and time for the blooming of lotus flower were inappropriate. Even then, the Lord made His own "lotus like eyes" (Netra Kamal) brilliant and beautiful at this time.

किशोरौ श्यामलश्वेतौ श्रीनिकेतौ बृहद्भुजौ ।

सुमुखौ सुन्दरौ बालद्विरदविक्रमौ ॥२९॥

**VERSE 29 Meaning:** “The Lord was in the age of a boy, and our Lord and Shri Baladeva had blue and white colour, in their bodies. They had long and expansive hands. Both the brothers symbolized the dwelling place of Goddess Laxmi, and were most delightfully beautiful among everyone in all the three worlds! Their wonderful and remarkable valour was more powerful than a “young king elephant” (Bala Gajaraja) and their lotus-like faces were extremely beautiful and enchanting to everyone.”

**श्रीसुबोधिनी :** वयमाह किशोराविति, कैशोरे वयसि विद्यमानौ, एकादशवार्षिकौ, नववर्षौर्ध्वं षोडशवर्षपर्यन्तं किशोरावस्था, गोकुलवासिषु विद्यमानः कालः स्वस्मिन् गृहीत इति तं प्रकटयितुं तथावस्थो जातः, अग्रे प्रयोजनाभावात् कालावस्थां न वक्ष्यति, अत एव ध्याने भक्तकृपया तामवस्थां गृह्णातीति ‘सन्तं वयसि कैशोर’ इत्युक्तम्, एकः श्यामलः अपरः श्वेतः, कैशोरे वयसि रूपमभिव्यक्तं भवतीति वयःकार्यत्वेन रूपमुक्तम्, श्रीनिकेतौ श्रीवत्साङ्गितौ, असाधारणं भगवच्चिह्नमेतत्, भगवत्त्वज्ञापकं तदपि तदैव प्रकटमिति, भगवतो महती क्रियाशक्तिरिति बृहद्भुजावित्युक्तम्, अव्यग्रत्वाय सुमुखाविति, भक्तदर्शनावस्थायां सुमुखत्वे तस्य सर्वपुरुषार्थाः सिध्यन्तीति, सुन्दरवराविति, सुन्दरश्रेष्ठौ, यत्राकृतिस्तत्र गुणा वसन्तीति सर्वगुणनिधानावित्यर्थः, बालो यो द्विरदः हस्ती तद्वद्विक्रमो ययोरिति अमानुषपराक्रमौ निरूपितौ।

**SRI SUBODHINI:** Our Lord’s “age” and His form are being explained through this verse. A boy is called as “Kishora” between the ages of 9 to 16. These two brothers were of 11 years of age. Our Lord accepted the “time” He had lived, in the midst of the people of Gokulam and through this, it is said that He was 11 years of His age! (although He is ageless). From now onwards, as there was no purpose in telling about His “time”, His age will never be referred to again. By blessing His devotees, the Lord accepts this age of being a boy of 11

years of age. The Lord always shows this Divine form only to His devotees and manifests Himself, when He decides to give "Darsan" to His devotees. Our Lord is blue and Shri Balarama is white in colour. Our Lord's "extraordinary" sign of "Srivatsa" was not hidden by His clothes. At the time Akrura had "Darsan" of our Lord, he was able to see this Holy sign in the chest of our Lord! The Lord was looking adorned with the brilliance of this sign! His long and expansive hands were manifesting His power of action (Kriyashakthi). Both their lotus like faces were extremely beautiful and very peaceful, which, on having the holy "Darsan", made the devotees attain all of their goals and desires.

People who have beautiful form have also great qualities. As per this, our Lord being extremely beautiful, is seen by Akrura as a treasure house of all auspicious qualities, and like a "young king elephant" was full of great valour i.e. they were both remarkably valiant and brave, in comparison to others.

Our Shri Mahāprabhuji has given two "Karikas" explaining the comparison of these two brothers to the "young king elephant".

सौन्दर्यं च तथा पुष्टिः प्रदृश्यत्वमसृण्यता ।

निर्भयत्व स्वतः सिद्धसाधनत्व च रूप्यते ॥१॥

अरण्य एव तद्वृद्धिः सुखं तस्य गृहं पुनः ।

नान्यत्रेति च बोधाय विदेशक्लेशबाधने ॥२॥

**KĀRIKAS 1 and 2 Meaning:** "Beauty, grace and bliss, extremely enchanting Divine self, uncontrolled (i.e. free), fearless, non-dependency on anyone (i.e. independence), growing in the forest only and having the house in the forest, which confers happiness — all these objects/

status are not available, in any other place (i.e. together). All these have been described as having been experienced by our Lord by living in Gokulam — which is not His usual place (as His usual place of abode is Shri Vaikuntam). All these have been described also, with a view to remove any doubt, the devotees may have, about the Lord being subject to “difficulties” arising out of living in this “foreign” land! In other words our Shri Mahaprabhuji says that the Lord never had any difficulty in residing in Gokulam. [Or did He enjoy this stay at Gokulam more than in Sri Vaikuntam?]

तद्वत् पराक्रम इति कौतुकार्थं सर्वानेव गोपालान् दूरादेव प्रक्षिपतीति निरूपितम् ॥२९॥

**SRI SUBODHINI:** These two brothers, of the valour of the young king elephants, never allowed all the Gopa boys, very near to them, out of their own Leela or play! i.e. like young “free” king elephants, these two boys behaved.

ध्वजवज्राङ्कुशाम्भोजैश्चिह्नितैरङ्घ्रिभिर्व्रजम् ।

शोभयन्तौ महात्मानौ सानुक्रोशस्मितेक्षणौ ॥३०॥

**VERSE 30 Meaning:** “These two brothers, who are exalted Divine beings, have illumined and made Vraja brilliant, with their holy feet, with the signs of flag, Vajra weapon, Ankusa and others, which proclaimed their glory and greatness (Mahatmyam). “Blessings” and “cheerfulness” were being expressed through their eyes and smiles “respectively”.

**श्रीसुबोधिनी :** भगवतो धर्मान् निरूपयन् बाह्यानि निरूपयति ध्वजवज्रेति, ध्वजादिभिश्चतुर्भिश्चिह्नैः पुरुषार्थचतुष्टयरूपैः चिह्निता ये अङ्घ्रयः तैर्भूमावुद्गतैः व्रजं शोभयन्तौ शोभायुक्तं कुर्वन्तौ, ये सर्वपुरुषार्थदातारः ते

यत्र शोभाकरा जाताः भगवत्कृपया इतोधिक भगवान् ब्रजस्य किं कुर्यात्, महानात्मा स्वरूपं ययोः, अयं धर्मनिर्देशः धर्माणामुत्कर्षख्यापकः, तयोर्माहात्म्यमुक्त्वा कृपालुतामाह सानुक्रोशस्मितेक्षणविति, दयापूर्वकं स्मितपूर्वकमीक्षणं ययोः, दीनेषु दया समेषु स्मितमुत्तमेषु ज्ञानमिति, संसारे क्लिष्टेषु दया, ततः कर्मणा परित्यागेन वा क्लिष्टेषु अल्पमोहनेन सुखदानम्, ततो भक्तेषु ज्ञानस्थापनमिति पर्यवसानतया दयया सुखदानं प्रत्यक्षत एव स्मितेनेव परमानन्दज्ञानमिति ॥३०॥

**SRI SUBODHINI:** After describing the “virtues” of our Divine Lord, a description of His “external” signs are being described through this verse. The “giver” of all the four main goals of a human life was present respectively in the holy feet of our Lord viz. the flag, the Vajra weapon, Ankusa and the lotus flower. Now, the entire Vraja was made brilliant and beautiful through these signs in the holy feet of our Lord on the ground, and this was caused due to the compassion of our Lord to His devotees at Vraja. What more benefit can our Lord confer on Vraja than this? Our Lord’s Divine form and self is supremely great and glorious. All this glory is an expression of our Lord’s joy and bliss of His Divine qualities and virtues.

In this way, the Lord’s “Mahima” — glory has been described. Now, a description of His “compassion” is being done. His “looks” or “looking at” is full of “compassion” and with a soft sweet smile. He showers compassion on the lowly and humble, and on his equals, He confers a soft smile, and on the “best” devotees, He showers “Jnana” or spiritual wisdom. His “face” which is lotus like does all these actions! In this world, only on the suffering persons, one shows compassion. Our Lord confers “happiness” on these “sorrowing” people, either through His actions or by giving up His actions, or



through the process of creating a little infatuation in their minds. He establishes the knowledge about His own glory in the minds of His devotees. In this way, our Lord exercises His compassion in the real way, outside, in the lives of His devotees by giving them happiness and through His smile, He blesses His devotees with the knowledge of His supreme bliss.

उदाररुचिरक्रीडौ स्रग्विणौ वनमालिनौ ।

पुण्यगन्धानुलिप्ताङ्गौ स्नातौ विरजवाससौ ॥३१॥

**VERSE 31 Meaning:** “His Leelas are noble and enchants everyone’s mind. He has worn on His neck a necklace of precious gems and a garland of wild forest flowers (Vanamaala). He has applied sandal paste and other fragrant unguents on His holy body, and is resplendent with beautiful dresses worn, after His bath”.

**श्रीसुबोधिनी :** ततो लीलामाह उदारेति, उदारा रुचिरा क्रीडा ययोः, भगवल्लीला पात्रापात्रविचारव्यतिरेकेण सर्वेभ्य एव सर्वपुरुषार्थान् प्रयच्छतीति उदारा रुचिरा मनोहरा च, स्वतः फलरूपा क्रीडेति सामान्यापि लीला आभासरूपा लीला न भवतीति, भगवन्तं वर्णयति स्रग्विणाविति, शिरसि कंठे नानाविधाः स्रजो ययोः, वनमालायुक्तौ च, ‘आपादावलम्बिनी माला वनमाले’ति आगन्तुकैः सहजनिवृत्तिं मत्वा वनमाला पृथग् निरूपिता, विरतिवेलेति चन्दनपुष्पवस्त्राभरणान्येवोक्तानि, विरत्यनोदनत्वाद् वा, पुण्ये न गन्धेन अनुलिप्तान्यङ्गानि ययोः, एते अभिलेपा एव पुण्यगन्धाः स्नानाङ्गभूताः, ततः स्नातौ, ततो नूतननिर्मलवस्त्रपरिधानमिति विरजवाससौ ॥३१॥

**SRI SUBODHINI:** Through this verse, our Lord’s own Leelas are described. Our Lord’s Divine Leelas are always very noble, kind and enchanting to everyone’s mind! He never considers whether anyone is “deserving” or “not deserving” or whether it “behoves” or “not

behoves" (appropriate and inappropriate entities or having "authority" to receive His grace) and with no other consideration, HE generously fulfils the goals of everyone. Even His most "ordinary" of all "ordinary" Divine Leelas, which are understood by the people, gives great results and benefits. Never ever His Leelas are illusory or without any beneficial result (i.e. there is always "beneficial and good motive" in His Leelas).

In this verse, His Divine form is being described. Our Lord Sri Hari has worn in His holy neck, and on His head, various kinds of necklaces and garlands. From His holy head to His holy feet, He has worn a beautiful garland of various fragrant flowers (Vanamaala). Here, the bees do not come to Him, when He wears the garlands and necklaces of precious gems such as diamonds, emeralds and pearls. That is why a special reference is made of our Lord wearing the garland of fresh fragrant flowers. Towards the evening, the Lord relaxes and towards this end, He is described to be beautified and made comfortable, with the cooling sandal paste, flowers and beautiful clothes. He was bathed in the water containing the best of fragrant unguents and materials and is now seen wearing fresh and neat beautiful dresses.

प्रधानपुरुषावाद्यो जगद्धेतू जगत्पती ।

अवतीर्णो जगत्यर्थे स्वांशेन बलकेशवौ ॥३२॥

**VERSE 32 Meaning:** "Akrura got the "Darsan" of the two brothers Shri Krishna and Shri Balarama — whom he considered as the principal supreme Divine Purushas (entities), the primordial Supreme Purusha, the cause for the creation of this universe and the Lord of the Universe — and having manifested in the human form, with a view to relieve mother earth of her burden."

**श्रीसुबोधिनी :** कथमेवं गोकुलवासिनोर्महती पूजासम्भृतिरिति चेत् तत्राह, प्रधानपुरुषाविति, प्रधानपुरुषरूपावुभावपि, कार्यप्रधानपुरुष-व्यावृत्त्यर्थमाह आद्याविति, तयोः प्रधानपुरुषत्वे हेतुमाह जगद्धेतु इति, य एव जगत्करणं स एव प्रथम प्रधानपुरुषरूपो भवतीति प्रधानपुरुषत्वं मुख्यपुरुषत्वं वा, जगत्कारणत्वमपि साधयति जगत्पती इति, यो भर्ता स एव स्रष्टा उत्पत्तिस्थितिलयानामेककर्तृत्वात्, पाकलत्वं तस्य सर्वजनीनं, अत एव साम्प्रतं रक्षामाशङ्क्य जगत्पत्यर्थे भूम्यर्थमवतीर्णौ, स्वस्य निजांशेन आनन्दान्शेन, उभयोरगमने विशेषकार्यं नामैव निरूपयति, बलः क्रियाशक्तिप्रधानः उत्पत्तिस्थितिलयकर्ता, केशवो मोक्षदाता ब्रह्मादीनामपि ॥३२॥

**SRI SUBODHINI:** Our Lord and His brother Shri Balarama, who were residing in Gokulam were worshipped in this wonderful way due to their exalted Divine status as the "principal Divine Purushas". They were not ordinary. They are primordial Divine Purushas! They are responsible and the reason behind the creation of this vast universe; and as such they are the primordial Divine persons! The Lord is the "Swami" of this universe — being it's protector and provider; and as such, the Lord is the only one, who created this universe, who protects it and who will destroy it too! Our Lord protects everyone. Everyone is aware of this truth. Even then, now also, He has manifested Himself, in person, in a human form with a view to relieve the mother earth of her burden, and not for the protection of the demons, but for their destruction. He will enact wonderful Divine Leelas at Vraja, after manifesting Himself here. All these Divine Leelas are happening through their very holy names as Shri Balarama, who is the symbol of power of action (Kriyashakthi) and who undertakes the function of creation, protection/ruling and destruction and our Lord Bhagawan Shri Krishna, gives liberation to all and even to Lord Brahma and others.

दिशो वितिमिरा राजन् कुर्वाणौ प्रभया स्वया ।

यथा मारकतः शैलो रौप्यश्च कनकाञ्चितौ ॥३३॥

**VERSE 33 Meaning:** "These two brothers, through the power of their "brilliance" have destroyed the darkness of the four sides and are looking wonderfully illumined like gold-ornamented blue and silver mountains!"

**श्रीसुबोधिनी :** तादृशस्यावतारे लोके अभिज्ञापकमाह दिश इति, दश दिशः स्वया असाधारण्या प्रभया वितिमिराः कुर्वाणौ, कान्तिरेव सूर्याधिका अलौकिकी न शीता न चोष्णा सर्वतापनाशिका सर्वेषां सर्वानन्ददायिनी ब्रह्मत्वबोधिका भवति, राजन्नित्यलौकिकवस्तुपरिज्ञानार्थम्, अभूतोपमामाह यथा मारकतः शैल इति, मरकतमणिनिर्मितः शैलः भगवान्, रौप्यः कैलासतुल्यो बलभद्रः, उभावपि कनक शृङ्गाङ्कितौ चेत् उपमां प्राप्नुतः, सर्वत्र भगवान् धराधरत्वेन वर्ण्यते सर्वाश्रयत्वाय महत्वादिधर्मार्थं च ॥३३॥

**SRI SUBODHINI:** Through this verse, the "extraordinary" nature of our Lord's manifestation is indicated. These two brothers are exhibiting "out of the world Divine brilliance" from their bodies and this brilliance has removed the "darkness" from all the 4 sides. Their "brilliance" outshone the brilliance of the sun itself — this brilliance is neither cold nor hot. This "brilliance" removes the sorrow of everyone, and blesses everyone with His supreme bliss. From all this, everyone understood that, this Lord is the "reality" behind the universe and is the supreme Brahman. With a view to make King Parikshit realize the "supernatural" nature of our Lord, Shri Sukadeva has addressed the king as "Rajan" (Oh! King!) The Lord is being described with examples, which are wonderful and "out of this world". (i.e. which has never happened before). The mountain of "Marakatam" (Sapphire) is our Lord and Shri Balarama is compared to the "silver" mountain of Mount Kailash. If both the mountains are

with the crown of gold, then the beauty will be unparalleled! Our Lord is the refuge of everyone and is the highest and most exalted. That is why, everywhere, the Lord is referred to and compared to "mountains".

रथात् तूर्णमवप्लुत्य सोक्रूरः स्नेहविह्वलः ।

पपात चरणोपान्ते दण्डवद् रामकृष्णयोः ॥३४॥

**VERSE 34 Meaning:** "On having got the "Darsan" of our Lord Shri Krishna and Shri Balarama, Akrura got down, immediately, from his chariot. He prostrated fully, like a fallen stick, on the ground, to their lotus holy feet, with swelled up emotion of intense love in his heart."

**श्रीसुबोधिनी :** एवं भगवन्तं वर्णयित्वा तादृशे स्वामिनि तादृशसेवकस्य कर्तव्यपूर्वकं भगवत्कार्यमाह दशभिः, तत्र द्वाभ्यां तस्य कृत्यम्, अष्टभिर्भगवत्कृत्यमिति, भक्तिप्रपत्ती तस्य, अष्टैश्वर्यादिदानं भगवतः, रथ इति, आदौ दृष्ट्वा रथे स्थित एव तूर्णमवप्लुत्य, तत उच्चस्थानाद् भूमौ पतित्वा न तूत्तीर्य, स प्रसिद्धः पूर्वं चरणरजस्सु यः पतितः, साक्षादर्शनानन्तरमप्युत्कटो यो जातः स्नेहः तेनापि विह्वलः रामकृष्णयोश्चरणोपान्ते निकट एव पपात, पाते देहादेरविचारार्थमाह दण्डवदिति, अत्र ज्येष्ठानुक्रम उक्तः व्यवहारे वयसो मुख्यत्वख्यापनार्थः ॥३४॥

**SRI SUBODHINI:** After describing the Lord, in the next 10 verses, while describing the "actions" of Akrura, in service to our Lord, a description of what an ideal servant of the Lord should do or perform in the acts of "service" to our Lord is also done. In these 10 verses, the first two verses describe the devotion of "servant" (Sevak) Akrura to our Lord and his surrender. In the later 8 verses, the "blessings" conferred by our Lord, on Akrura, by way of giving him the eight types of "Aishwaryam" (opulence) are described. In this verse, it is indicated, that

Akrura had the “Darsan” of the two brothers from a distance itself, while he was still seated on the chariot. The same Akrura now — who had previously rolled on the dust of the holy feet of our Lord, did not get down slowly from the high seat of his chariot but just “fell down” (jumped) directly near the holy feet of our Lord and Shri Balarama, on the ground itself! After having got the “Darsan” of our Lord and that too, so very near to him, he became charged with the emotion of love, and forgot about his body and like a wooden stick, fell at the lotus feet of our Lord and Shri Balaram. In dealing with “worldly” matters, “age” is a necessary factor to be kept in mind and due to this, he fell on to the holy feet of Shri Balarama first, and he did the same to our Lord Shri Krishna next.

**भगवद्दर्शनाह्लादबाष्पपर्याकुलेक्षणः ।**

**पुलकाञ्चित औत्कण्ठ्यात् स्वाख्याने नाशकन् नृप ॥३५॥**

**VERSE 35 Meaning:** After getting the “Darsan” of our Lord, Akrura became supremely blissful. His eyes were shedding “loving” tears and he experienced horripilation in his entire body. Due to the swelling emotion of love, his voice got interrupted and for quite some time, he could not even introduce himself.”

**श्रीसुबोधिनी :** अकस्मात्पतिते शङ्का भवतीति कथं स्वनाम न गृहीतवान् तत्राह भगवद्दर्शनेति, भगवद्दर्शनेन योयं महानाह्लादो जातः तेनान्तः पूर्णेन बहिर्बाष्पतया निर्गतेन पर्याकुले ईक्षणे यस्य, ज्ञानफलेन ज्ञानं तिरोहितमिति तस्य न विचार उत्पन्न इत्यर्थः, नन्वन्यो मास्तु विचारः अयमहमिति अपूर्वदर्शनत्वात् कथं न स्वाभिधानमुक्तवान्, तत्राह पुलकाञ्चित इति, सर्वाङ्गे रोमाञ्चः प्रेमातिभरात् जातः तेन विवशत्वात् स्वाख्याने अयमहमस्मीति कथनेपि नाशकत्, न समर्थो जातः, परिज्ञानार्थं सम्बोधनमादरार्थं वा ॥३५॥

**SRI SUBODHINI:** Akrura thus fell down on the lotus feet of both our Lord and Shri Balarama. He could not even take his own name and the reason for this doubt is removed through this verse. On getting the “Darsan” of the Lord, Akrura attained the most joyful supreme bliss! He could not control or contain this “Supreme bliss” in his heart and it oozed out as “tears” through his eyes which became full of tears. On attaining Shri Hari, who is the “goal” of all “Jnana” or spiritual realization, his own “Jnana” got hidden! He could not think about anything else than the Lord! He got intense horripilation in his entire body due to the supreme bliss of our Lord and due to the wonderful and astonishing nature of this “Supreme bliss”, He became so much “out of control” over himself, that he could not even give his own introduction. The King Parikshit was able to recognize and appreciate this intense “Bhava” of devotion of Akrura and for this, Shri Sukadeva has addressed the king as “Nripa” in this verse (oh! King!).

भगवांस्तमभिप्रेत्य रथाङ्गाङ्कितपाणिना ।

परिरेभेभ्युपाकृष्य प्रीतः प्रणतवत्सलः ॥३६॥

**VERSE 36 Meaning:** “Then our Lord, who is very fond of His devotees, understood the purpose of Akrura’s visit, even before Akrura could tell Him. Our Lord, with cheerfulness embraced Akrura, by lifting him, with His holy hands, which usually carries the chariot wheel-cum-discus.”

**श्रीसुबोधिनी :** ततस्तस्य वचनव्यतिरेकेणैव भगवांसं ज्ञात्वा कर्तव्यं कृतवानित्याह भगवानिति, भगवत्त्वात् तमक्रूरोयमित्यभिप्रेत्य दुष्टसंसर्गजनितदोषनाशार्थं रथाङ्गेन चक्रेणाङ्कितेन कालात्मकेन तद्दोषं दूरीकृत्य पाणिना तमाकृष्य स्वसमीपे आनीय तस्मिन् स्वप्रवेशे लौकिकं कार्यं



सेत्स्यतीति तमेव स्वस्मिन् आनीतवान्, ततः परिरिभे, उभयोरैक्यं सम्पादितवान्, दण्डवत्पातेनैव प्रीतः, नन्वस्य बहवो दोषाः सन्ति संसर्गाजाः तत् कथं प्रीत इति चेत् तत्राह प्रकर्षेण नतेषु वत्सलः, वात्सल्ययुक्तः, भक्तकृपालौ प्रकर्षेण नतिमात्रेणैव कृपा अभिव्यक्ता भवति, अत आलिङ्गनमुचितमेव, यो भगवता परिगृहीतः यः कृष्णापादाङ्कितेषु लोटनेन भगवदीयत्वं प्राप्तः स भगवति सायुज्यमेव प्राप्तवान्, न स पुनरुद्गतः, भगवता परित्यक्त इति वचनाभावात्, तस्य पूर्वकामितसिद्ध्यर्थं प्रतिकृतिमेव कृत्वा पृथक् कृतवानिति लक्ष्यते, न हि परमप्रेम्णा भगवत्सायुज्यं प्राप्तस्य पुनरुत्थानं सम्भवति, लौकिकन्याये तु भक्तिवृत्तैव स्यात्, अतो बलभद्रालिङ्गनानुपपत्त्या भगवद्विश्लेषः तस्य कल्पयितुं शक्यः, एवं सति भक्तिमार्गः सफलो भवति, अन्यथा भावान्तरमुत्पादयन् पाक्षिकफलः स्यात् ॥३६॥

**SRI SUBODHINI:** Although Akrura did not give any introduction about himself, our Lord recognized Akrura and treated him appropriately and this is explained in this verse. Our Lord Krishna is the Lord of the universe. Hence, He is aware of everyone and everything. Thus recognizing Akrura, our Lord out of His grace and compassion, destroyed the “sin” of Akrura arising out of his friendship with Kamsa, by the touch of His holy hands, which is adorned by the “Chakra” (discus) which stands as the symbol of “Kāla” (time). Then the Lord brought him closer to Himself and embraced him very warmly. By embracing in this way, our Lord entered into Akrura and in turn made Akrura enter into Himself. In this way, the “union” and “oneness” of both of them was achieved. This “union” made our Lord behave in the “worldly” way and Akrura in the “supernatural” way!

Our Lord who is very fond of His devotees, became pleased with Akrura, despite the countless “sins and blemish” which he had accumulated, through his close companionship of Kamsa. Our Lord’s nature is to bless

His devotees, through His limitless compassion, as He is "very compassionate" at all times. His "grace" flows no sooner the devotee does a "Namaskar" or prostration to His lotus feet. Hence, our Lord's "embracing" the devotee Akrura is indeed appropriate. He, whom our Lord has made as "His own" viz. Akrura, by rolling himself on the dust of our Lord's holy feet, whose imprint with all the holy signs were on the ground, had become "Bhagawadiya" — as "belonging to our Lord"! In fact Akrura had attained "Sayujyam" (oneness) with our Lord, and from now onwards, Akrura never got separated from our Lord, as in the verse, it is clearly specified that the Lord had decided not to give him up at all (i.e. to leave him). It appears that our Lord has now created a separate Akrura from Himself, so that He can fulfill the desires, expressed by Akrura in the first instance. Why? A soul, which has attained, through intense love the blessing of "union" (Sayujyam) with our Lord, cannot remain separate from the Lord. In fact, if the soul was to remain separate from the Lord, then the result of "Bhakthi" will be a waste. But, without being separate, Akrura cannot be "embraced" by Shri Baladeva. That is why, the Lord decided to keep Akrura separate from Him, although their "union" had already taken place. In rewarding Akrura with this blessing of "union" (Sayujyam) only, this path of devotion or Bhakthi gets fulfilled by the Lord. Alternately, even after attaining "union" with our Lord, if the soul were to continue to behave like before, in a "worldly" way, then the principal blessing of this path of Bhakthi viz. "union" with our Lord, will not remain as "true". In other words only very "low benefits" will remain "as being "true".

सङ्कर्षणश्च प्रणतमुपगुह्य महामनाः ।

गृहीत्वा पाणिना पाणिं अनयत् सानुजो गृहम् ॥३७॥

**VERSE 37 Meaning:** “Afterwards, with great humility, with folded hands, Akrura, who was standing, was taken, having caught hold of his hands, by Shri Baladeva, who had a noble and exalted generous mind, to his home, along with His brother, our Lord Shri Krishna.

**श्रीसुबोधिनी :** सङ्कर्षणोपि प्रणत इति भावसङ्कटात् सङ्कर्षणोपि तं तथा कृतवानित्याह सङ्कर्षणश्चेति, अत्रापि प्रणतत्वमेव हेतुः, न तु लौकिक इति चकारेणातिदिष्टोप्यर्थः कर्तृधर्मपर इति पुनराह ‘प्रणतमिति’ महामना इति तस्य लौकिकधर्माभिनिवेशः, ततोयं पितृव्यः समागत इति पाणिना पाणिं गृहीत्वा भगवत्सहितः तं गृहमनयत्, कामनासिद्धेति कथनार्थमुच्यते ॥३७॥

**SRI SUBODHINI:** When Akrura prostrated to Shri Baladeva, as he did to our Lord Shri Krishna, then Shri Baladeva also, after seeing Akrura’s “Bhava” of devotion, embraced Akrura. Shri Baladeva was a very generous noble person (Mahamana). He is very desirous of respecting and upholding the worldly traditions and order (Maryada). Hence, telling “this uncle Akrura has come” Shri Baladeva caught hold of Akrura’s hands, with His own holy hands and took him to His own home, along with our Lord Shri Krishna. In this way, all the desires, which Akrura had expressed on the way, have got fulfilled now. This is what is explained through this verse.

पृष्ठाय स्वागतं तस्मै निवेद्य च वरासनम् ।

प्रक्षाल्य विधिवत् पादौ मधुपकर्हिणमाहरत् ॥३८॥

**VERSE 38 Meaning:** “Shri Baladeva after taking Akrura to His house welcomed and looked after him

well. Afterwards, Akrura was made to sit on a very comfortable seat. Then Akrura's feet were washed and he was served through the best of materials like Madhuparka and others."

**श्रीसुबोधिनी :** ततो लौकिकवैदिकमार्गेण तं पूजितवानित्याह पृष्ट्वेति, अनामयमारोग्य पृष्ट्वा उत्कृष्टं तस्य गृहेऽपि दुर्लभं आसनं निवेद्य, ततः शास्त्रानुसारेण अभ्यागते यथा कर्तव्यं तथा पादौ प्रक्षाल्य मधुपर्कसहितमहर्षणं पूजां आहरत् ॥३८॥

**SRI SUBODHINI:** After taking Akrura home, he was served as per the Vedic traditions. After asking about the welfare of all the family members of Akrura, Akrura was made to sit in a beautiful and priceless seat. Then as per the scriptural rules, his feet were washed and he was offered the best of materials, like Madhuparka and others, in service.

**निवेद्य गां चातिथये संवाह्य श्रान्तमादृतः ।**

**अन्नं बहुगुणं मेध्यं श्रद्धयोपाहरद् विभुः ॥३९॥**

**VERSE 39 Meaning:** "Our Lord Shri Krishna then gave as a present to Akrura, who was His guest, a cow, of a very high pedigree and full of all qualities. Akrura's travel-stress was removed through an oil bath and other massages. Then Shri Baladeva brought very pure and delectable food, having all the qualities, and with great attention and love served Akrura, with his meal."

**श्रीसुबोधिनी :** निवेद्येति, ततो गां निवेद्य, 'महोक्षं वा महाजं वे' ति स्मृतेः, उत्सर्गपक्ष एव वात्र, यद्यप्ययमभ्यागतः तथाप्यपूर्वं इत्यतिथिरेव, धर्मार्थं च भगवान् करोति न तु सम्बन्धेनेति ज्ञापयितुं च तथोक्तवान्, अतिथिस्तु गोघ्नो भवतीति हननार्थमेवेति केचित्, चकारात् महाजं च वस्त्रादिकं च, ततः संवाह्य तैलाभ्यङ्गमर्दनादिना सर्वाङ्गश्रमं दूरीकृत्य आदृतो जातः, संवाहे हेतुः श्रान्तमिति, ततो बहुगुणमनेकव्यञ्जनयुक्तमन्नं

ओदनं श्रद्धापूर्वमुपाहरत्, मेध्यमिति, तदानीं शुद्धतया निर्मितं रोहिण्या पक्वमित्यर्थः, न तु यथाकथञ्चित् सम्पादितं, तथात्वे श्रद्धा हेतुः, अकालेपि सहसा सर्वसामग्रीसिद्धौ हेतुः विभुरिति, अतिथिधर्मं जानातीत्यक्रूरः सर्वं तथैव कृतवान्, उभावपि भिन्नभावापन्नाविति न किञ्चिद् विरुध्यते ॥३९॥

**SRI SUBODHINI:** As Akrura had come as a “guest” and as he had come for the first time to Gokulam, our Lord, as per the Smriti regulations of treating a “guest” with proper honour and respect, gave him a cow, as a present. This “present” was given by our Lord, thinking that it was “righteous” (Dharma) to do this. He did not give this “present” to Akrura considering him as His relative.

Afterwards, making Akrura take an oil bath and appropriate massages, his tiredness due to travel, for such a long distance, was removed. Then Shri Baladeva, brought very delectable food with all accompaniments such as rice and others, prepared by mother Rohiniji for Akrura. Shri Baladeva is very proficient and capable of doing everything. Hence, He was able to arrange all the necessary ingredients/material, within a short time, at that inconvenient time (night). There is nothing to “wonder” at this capacity of Shri Baladeva. Both Akrura and Shri Baladeva are fully aware of the methods and modes of conduct, as to how a “guest” is supposed to be treated. Hence Shri Baladeva welcomed and gave generous hospitality, as per the scriptural provisions and Akrura, on his part, accepted all these acts of “honouring” a guest, with full respect and joy. Both Shri Balarama and Akrura, now, exhibited the roles of the “host” and the “guest” perfectly! Hence there was no defect or blemish seen in Akrura being honoured properly.

तस्मै भुक्तवते प्रीत्या रामः परमधर्मवित् ।

मुखवासैर्गन्धमाल्यैः परां प्रीतिं व्यधात् पुनः ॥४०॥

**VERSE 40 Meaning:** "After completing his meal, Shri Baladeva, who is fully aware of the rules of conduct, offered betel leaves, cardamom and other mouth fresheners to Akrura and also applied "Attar" and other perfumes. He made Akrura wear a fresh-flower fragrant garland and made him very happy and cheerful."

**श्रीसुबोधिनी :** भोजनान्तमेवातिथिकृत्यमिति अग्रिमोपचारं न कुर्यादिति पुनराह तस्मा इति, भुक्तवते आतृप्तेः, ततः परमप्रीत्या मुखवासैस्ताम्बूलादिभिः गन्धैश्चतुः समैः माल्यैश्च राजवत् तस्मै परां प्रीतिं व्यधात्, अयमसाधारणो धर्मः, अतिथिं स्वसदृशं कुर्यादिति, ततोप्यधिकं कृतवान्, यद्यपि पूर्वं मधुपर्कादिसमये माल्यं दत्तमेव तथापि प्रीत्यैतद्दानमिति पुनरित्यनेनास्य लौकिकत्वमुक्तम् ॥४०॥

**SRI SUBODHINI:** After completing his meal, a guest is supposed to be treated in a particular way, with "offerings" of certain materials and service. Akrura had a "hearty" meal. Shri Baladeva, who knew perfectly the rules of proper rendering of service to a "guest", with great affection, brought betel nuts, betel leaves, cardamom and other mouth fresheners, along with garlands of fresh fragrant flowers, and offered all of these to Akrura, akin to the hospitality offered to a king! and made him very pleased. To make a "guest" as "one's kin" is also an "extraordinary" quality. But, here in Gokulam, our Lord and Shri Baladeva extended such a generous hospitality to Akrura, which is much more than the above "extraordinary quality" of service. Though, offering of garlands has been referred, even earlier, when Akrura was offered "Madhuparka" and other materials, even then, Akrura was offered fresh fragrant flower garlands now also. This

indicates the perfect "worldly" way with which hospitality was extended to Akrura.

**प्रपच्छ सत्कृतं नन्दः कथं स्थ निरनुग्रहे।**

**कंसे जीवति दाशाहं सौनपाला इवावयः॥४१॥**

**VERSE 41 Meaning:** "After thus extending perfect hospitality and reception, Nandagopa asked Akrura, "Oh Akrura, the cruel Kamsa is still alive! Hence, like the goats being looked after, in a butcher's house, all of you are bound to be concerned, at each and every moment, about the safety of your lives! How are you all managing your lives?"

**श्रीसुबोधिनी :** ततो ग्रामप्रभुणां असम्मानितश्चेत् लोके बालकैः सम्मानितोपि न परितुष्टो भवेत् इति सम्भाषणात्मकं सम्माननं नन्दकृतमाह पप्रच्छेति त्रिभिः, पूर्वमेव सत्कृत इति पूजामकृत्वैव केवलं पप्रच्छ, प्रश्नमेवाह निरनुग्रहे कंसे तस्य समीपे कथं स्थेति, सम्भावितोपद्रवस्थानकुशलप्रश्नोपमं, कंसस्य न केपि गुणाः सन्तीति जीवनमेवोक्तम्, अपकीर्त्या व अजीवति, न हि मृतकस्थाने श्मशाने कश्चित्तिष्ठतीति भावः, दाशाहेति सम्बोधनं स्वतो वंशतश्च महत्त्वेन स्तोत्रार्थम्, सर्वत्र स्थितौ दोषाः सन्तीति जन्मभूमित्वात् स्थीयत इति चेत् तत्राह सौनपाला इति, सूनापरः सौनः नित्यशमिता मांसविक्रयी, स एव पालो येषां ते च अवयः गतानुगतिकाः, ते तथा अविचार्य तिष्ठन्ति तथा स्थीयत इति स्थितिरनुचितेति भावः ॥४१॥

**SRI SUBODHINI:** In this world, till the master of the house himself comes and greets a "guest" and looks after him personally, although the guest has been looked after very meticulously, with all care, by the children of the householder, the guest remains not fully satisfied! In this way, it is necessary, again as per the rules of conduct, for the "head of the house" or the village, to greet the "guest" and give him due welcome and reception. This "worldly" conduct is explained in 3 verses, which ex-



plains the dialogue which Nandagopa had with Akrura. These also explain the "respect and reception" accorded to Akrura. In the first instance, the two brothers had accorded due and proper reception, along with the offerings of meals etc. Nandagopa does not repeat all the offerings, which the two brothers had done earlier. Nandagopa merely now began to ask Akrura, "How are you able to live near the cruel Kamsa? How can you think of security and auspicious welfare at such a place, which is constantly threatened with trouble, stress and cruelty? Because there is not even an "iota of goodness" in the heart of wicked Kamsa! Kamsa is living with "infamy" and as such, he is as good as dead! No one lives with a "dead" person (body – in the burial and burning ground). Then how are you living there?"

"If you are residing there, by just conforming to the dictum that "mother and motherland are greater than heaven", most probably, you are all living there like "goats" without any thinking and this is very inappropriate! Like living in a house of a butcher, who kills goats everyday and sells "meat". He protects and feeds all his "goats" so that, one by one, they are killed. Thus, these goats live without any foresight, and they die at the hands of this butcher one day! Hence, it is very inappropriate for all these animals to live and being protected by this butcher. In the same way, "Your living with Kamsa also is very improper."

योवधीत् स्वस्वसुस्तोकान् क्रोशन्त्या असुतृप् खलः ।

किं नु स्वित् तत् प्रजानां वः कुशलं विमृशामहे ॥४२॥

**VERSE 42 Meaning:** "The wicked Kamsa, is always concerned with the welfare and safety of his body only and hence does only those actions, which will ensure his

own security. He, who has killed the helpless infant sons of his own forlorn sister, and that too, in her own presence and when she was witnessing this cruel act, to ask about the welfare of his (Kamsa's) subjects under this rule, is a waste indeed! In fact, the welfare and security for such people will be also rare."

**श्रीसुबोधिनी :** कंसस्य निर्दयत्वमाह योवधीदिति, भागिनेयाः अतिमान्याः, तत्रापि बालकाः, तत्रापि क्रोशन्त्याः स्वसुः सत्याः, क्रोशन्त्या कन्यया सह वा, ननु क्वचित् कर्मविशेषे पुत्रादयोपि हन्यन्त इति किमाश्चर्यं भागिनेयहनने, तत्राह असुतृप्, केवलं प्राणपोषकः तेष्वमारितेषु स्वप्राणा गमिष्यन्तीति, तदपि न सर्वसम्पत्त्या नापि क्रियादिना, किन्तु खलः दुष्टः, यत्रैतादृशः प्रभुः तत्र प्रजानां तदधीनानां वो युष्माकं कुशलं किं विमृशामहे किं विचारयामः, अतः सन्देहे प्रश्नः, अत्र तु विपरीतभाव एव भिन्नतया कुशलप्रश्ने बन्धुविरोधो दुष्योयमक्रूर इत्युक्तं भवति, अतः कुशलसम्भावनायामपि तथा नोक्तवान् ॥४२॥

**SRI SUBODHINI:** Through this verse the "non-compassionate" nature of Kamsa is being described. Usually a person dotes on his sister's children as the "uncle" (Mama), and they are held in high esteem. The sister's children were helpless infants, who were just born! This cruel Kamsa had killed them right in the presence of his helpless and sorrowing sister Devaki! Sometimes, under some very special circumstances, even one's own sons are killed by cruel persons. Killing one's sister's children does not create any surprise, especially when very cruel and wicked persons perpetrate this! But, here, Kamsa had killed his sister's children, just to save and protect his life only! —as if these children were left alone, then, Kamsa thought that his own life will be in danger. Their "killing" was done by Kamsa, without any one's approval or advice and or due to any special

circumstances or for completion of certain actions. He had killed them, due to his own cruelty and wickedness, as he was a very bad person!

Where there is a ruler (Swami) of such a cruel type, then, the people who live under such a ruler's "rule" can never hope to attain sincere and auspicious welfare! In this way, Nandagopa expressed his doubt and asked Akrura. In fact Nandagopa was expressing, through this "doubtful" question, his "opposition" to the behaviour of Kamsa, but this way of asking Akrura, may also mean, "this enemy and relative Akrura is a wicked person, indeed". Hence, Nandagopa asked his question, with considerable doubts in his mind and did not ask for his welfare in a straight forward way!

इत्थं सूनुतया वाचा नन्देन सुसभाजितः ।

अक्रूरः परिपृष्टेन जहावध्वपरिश्रमम् ॥४३॥

**VERSE 43 Meaning:** "After this type of reception to Akrura, Nandagopa asked regarding the welfare of Akrura, through sweet words. Due to the service rendered by our Lord Shri Krishna and Shri Balarama, Akrura had become cheerful, having got rid of the stress and travails of his journey to Gokulam."

**श्रीसुबोधिनी :** एतादृशं नन्दवाक्यमुक्ता उपसंहरति इत्थमिति, सूनुतया अत्यन्तं सत्यरूपया कोमलया सुखदया च वाचा नन्देन सुष्ठु सभाजितः पूजितः अक्रूरः कायिकवाचिकमानसश्रमान् जहौ, सुतरां पृष्ट इति, अन्याभिनिवेशेन स्मृत्या प्राप्तमपि अध्वपरिश्रमं जहावित्यर्थः ॥४३॥

इति श्रीभागवतसुबोधिन्यां श्रीमल्लक्ष्मण भट्टात्मज श्रीवल्लभदीक्षित विरचितायां दशमस्कन्धविवरणे अष्टस्त्रिंशोऽध्यायविवरणं ॥३८॥

**SRI SUBODHINI:** Through this verse, this topic is

Mathura, especially when the Lord had come to Mathura

being concluded. Nandagopa used, soft, sweet, truthful and comfort-giving words in enquiring about the welfare of Akrura. Akrura felt very joyful with this treatment and reception given to him. He now got rid of the stress and strain of travel or of his desires/remembrance, thought of during the travel, of his body, mind and of his words. He attained peace and happiness.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 38<sup>th</sup> chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-एकोनचत्वारिंशोऽध्यायः॥

## CHAPTER 39, CANTO 10, SRI BHĀGAVATAM.

षट्त्रिंशे भक्तकृपया हरिरूपमदर्शयत् ।

अत्यासक्तिं पूर्वसिद्धांत्यक्त्वापीति निरूप्यते ॥१॥

**KĀRIKA 1 Meaning:** “In the 38<sup>th</sup> chapter, our Lord Shri Hari gave “Darsan” to Akrura, out of His grace to the devotee, even by giving up intense attachment, experienced before.”

अक्रूरेण च संवादो गमनोद्यम एव च ।

गोपिकानां विलापश्च भगवद्रूपवर्णनम् ॥२॥

**KĀRIKA 2 Meaning:** “Four subjects are described: (1) Dialogue with Akrura, (2) efforts to go back, (3) the “wailing” of Gopis, (4) the description of the Divine form of our Lord.”

मनोरथस्य सिद्ध्यर्थं उद्यमस्य तथैव च ।

तत्रागत्यागत्यभावे स भिन्न इति संशयात् ॥३॥

**KĀRIKA 3 Meaning:** “On getting doubts as to the difference in “Bhava” (attitude) between Vraja and Mathura, especially when the Lord had come to Mathura

for the purpose of completing His plans in His mind, and of His efforts, as He had come back to Vraja also.”

चत्वारोर्थाः क्रमादुक्ताः पुरुषार्था यतो व्रजे ।

सर्वे सिद्धा इति ज्ञाने भक्तो भूयात् तथा परः ॥४॥

**KĀRIKA 4 Meaning:** “These four meanings have been told successively (step by step) as all main “goals” of one’s life get fulfilled at all times, at Vraja. After getting this “knowledge” (Jnana), a devotee attains the “Para” (the highest).

सुखोपविष्टः पर्यङ्के रामकृष्णोरुमानितः ।

लेभे मनोरथान् सर्वान् पथि यान् स चकार ह ॥१॥

**VERSE 1 Meaning:** “Shri Sukadeva said, “Oh! King! Akrura sat on the bed very comfortably; especially when all his desires and aspirations, which he had nurtured during the journey to Gokulam, have been appropriately and fully fulfilled by both our Lord Shri Krishna and Shri Baladeva, in a perfect and complete manner, through their reception and hospitality.”

**श्रीसुबोधिनी :** पूर्वाध्याये तस्य मनोरथा निरूपिताः, ते वस्तुतो नभिप्रेता अपि भक्तिमार्गे भक्तेन कृता इति भगवता कृता इति वक्तुमाह सुखोपविष्ट इति, नन्दे गृहं गते पश्चात् सुखशय्यायामुपविष्टः, भगवता बलभद्रेण च सम्माननार्थमुपवेशितः, यदि लोके स्वस्मादप्यधिको मानो दत्तस्तदा किं वक्तव्यं किञ्चित् साधयिष्यति नवेति, अतो मनोरथान् सर्वानेव लेभे, पुरुषस्य हि सहस्रं कामाः यतः ‘काममय एवायं’ तेन सर्वे प्राप्ता इत्याशङ्क्य विशिनष्टि, पथि यान् चकार हेति, स सोक्रूरः पूर्वसिद्धः, हेत्याश्चर्यं, न हि मार्गे जातो मनोरथः कस्यचित् सिध्यतीति ॥१॥

**SRI SUBODHINI:** In the last chapter, we have described the inner desires and aspirations of Akrura. Although not required, they were indeed the desires of a

Bhaktha following the path of devotion. Due to this reason, our Lord fulfilled all of them completely.

On Nandagopa having gone away from this place, our Lord Shri Krishna and Shri Baladeva, made Akrura, sit comfortably on the bed and they also sat nearby. In this world, when an exalted and great noble person, respects a “smaller or lower” person, then it is certain, that this noble person intends to do something “good and beneficial” to the lower person. Following this rule, our Lord fulfilled totally all the desires of Akrura, which he had nurtured during his journey to Gokulam. As per the scriptures, a person has “thousands of desires” (KAMAMAYAA-VAYAM PURUSHAHA). But Akrura got all his desires fulfilled, which he was thinking about during his journey. It is wonderful indeed that, despite the fact that usually “desires” willed during one’s travel do not get completed so easily, Akrura’s desires and aspirations were fulfilled. (with our Lord’s grace).

किमलभ्यं भगवति प्रसन्ने श्रीनिकेतने ।

तथापि तत्परा राजन् न हि वाञ्छन्ति किञ्चन ॥२॥

**VERSE 2 Meaning:** “When the Lord and husband of Goddess Laxmi becomes pleased, then there is no material, which becomes unattainable or rare. Even so, a sincere devotee of our Lord does not desire anything from our Lord.”

**श्रीसुबोधिनी :** यद्येवं तर्हि सर्वैरेव भक्तैर्भगवत्समीपमेव गमने कामनैव कर्तव्या स्यात् कामनामेव प्रयच्छतीत्याशङ्क्य सकामा नोत्तमा इति शुको निष्कामः तं व्याजेन निन्दन्निवाह किमलभ्यमिति, फलं द्विविधं नित्यमनित्यं च, नित्यं षड्गुणात्मकं, अनित्यं लक्ष्म्याधीनम्, कृष्णस्तु भगवान् लक्ष्मीपतिश्च, स चेत् प्रसन्नः तदधीनं किं वा अलभ्यं भवेत्, प्रसादो हि प्रवृद्ध आत्मानमपि यच्छति, परं प्रसाद एव दुर्लभः, न तु प्रसन्ने किञ्चित्,



अप्रसन्ने तु न किञ्चित् फलं भवति, अतः प्रसादहेतुं प्राप्य कामनां चेत् कुर्यात् तदा भ्रान्त एव स इति वक्तुं तथाभूता न कामयन्त इत्याह तथापीति, यतस्तत्पराः न तु विषयपराः, अयं तु मध्ये संसर्गात् मध्यमाधिकारं प्राप्त इति कामनां कृतवान्, न तु सर्वैरवोत्तमैः काम्यते, तथा सत्ययं मार्गः नोत्तमो भवेत्, राजन्निति स्नेहेनाप्रतारणार्थं सम्बोधनम्, यतस्तत्पराः, अत एव किञ्चनापि न वाञ्छन्तीति युक्तमेव ॥१॥

**SRI SUBODHINI:** If our Lord fulfils all the desires of his devotees, thought of during one's journey, then everyone, who are desirous of going near to our Lord, would nurture desires and aspirations on the way!

With this thought in mind, Shri Sukadeva, who is the "best" among our Lord's devotees, through this verse, points out, in a camouflaged way the "low" type of devotion of Akrura and its "blemish" due to his desires. The "permanent" (Nithya) exalted spiritual status of a devotee is full of the 6 Divine virtues of our Lord viz. opulence, valour etc. and this is different from the "impermanent" result. The "impermanent" result, is under the control of Goddess Laxmi. Our Lord Shri Krishna is invested with the 6 Divine attributes and is the "Swami" (husband) of Goddess Laxmi. Hence our Lord is capable of conferring both the "permanent" and the "impermanent" results for a soul. When our Lord becomes pleased, as every material is under our Lord's control and sway, the Lord can give anything the devotee will ask for. In fact, if our Lord becomes extremely pleased, He gives Himself to His devotees and most lovingly and willingly comes under the control of the devotees!

But, it is rare that our Lord gets very pleased and only on His being pleased, everything seems easy and

nothing remains to be rare. When the Lord becomes unhappy, the Jiva does not get anything worthwhile, by way of desired results. HENCE A DEVOTEE, AFTER ATTAINING OUR LORD, WHO HAS BECOME ATTAINABLE ONLY DUE TO HIS' BEING PLEASED, ASKS ANYTHING FROM HIM (BY WAY OF WORLDLY OR SUPERNATURAL BENEFITS) THEN THE DEVOTEE COMMITS A VERY BIG ERROR. WHY? A SINCERE AND LORD-LOVING BHAKTHA NEVER ASKS ANYTHING FROM OUR LORD. A devotee who has desires to ask for from our Lord will be "worldly" only, and attached to sensual pleasures and objects.

Akrura, in the first instance, was also fully devoted to our Lord only, but, in the middle, due to the friendship of Kamsa, became "deserving" for our Lord's grace of the "middle order" only. Due to this, he nurtured several desires pertaining to our Lord. BUT A DEVOTEE WHO IS CONSIDERED AS THE "BEST" NEVER HAS ANY "DESIRE" TO BE FULFILLED BY OUR LORD. If all these "best devotees" begin to have and express their desires, then this path of devotion or Bhakthi will not remain as the "best" path and enjoy it's highest status. This path of Bhakthi is considered as the "best", due to the reason that TRUE DEVOTEES OF OUR LORD, WHO LOVE HIM ABOVE EVERYTHING ELSE, NEVER EVER ASK THE LORD FOR ANYTHING. Shri Sukadeva has addressed King Parikshit as "Oh! King!" due to his love for him and also to express his pure guileless mind.

सायन्तनाशनं कृत्वा भगवान् देवकीसुतः ।

सुहृत्सु वृत्तं कंसस्य पप्रच्छान्यच्चिकीर्षितम् ॥३॥

VERSE 3 Meaning: "After having His evening meal,

our Lord Shri Krishna, son of mother Devaki, came and sat near Akrura, and began to ask him as to how Kamsa is behaving with the people of his own clan and with relatives and friends?"

**श्रीसुबोधिनी :** एवं भक्तानां कामनानिर्णयमुक्त्वा, कामितशेषं वक्ष्यमाणः सम्भावनयापि सिद्धवदुक्तं समर्थयन्नाह सायन्तनाशनमिति, यावन् नन्देन सह वार्ता तस्मिन् शय्यायां सुप्ते वा पश्चाद् यशोदागृहे सायंकालभोजनं कृत्वा कंसस्य वृत्तं पप्रच्छेति सम्बन्धः, पश्चाद् भोजने बन्धनश्रवणानन्तरं प्रतीकारमुद्योगं वा अकृत्वा भोजनमनुचितमिति भुक्त्वा पृष्ठवान्, यशोदायाः सन्तोषार्थं वा तया भोजनार्थं सम्पादितमिति, यद्यपि भगवान् जानाति न वा तस्य लौकिकेन किञ्चित् कार्यं तथापि देवकीसुत इति भक्तार्थमेवाविर्भूत इति पश्चादेव पृष्ठवान्, देवकीपुत्रत्वादेव वसुदेवादयः सुहृदः, तस्य कदाचित् सुहृत्सु दैत्यावेशाभावे वृत्तं समीचीनमेव श्रूयते, अतः सन्देहात् प्रश्नः अक्रूरस्य तथा ज्ञापनार्थः, मानुषभावं ज्ञात्वा कदाचिदन्यथापि वदेत् अतो गोपीकावदेवायं परीक्षणीय इति, अन्यत् अन्येष्वपि उदासीनेष्वपि चिकीर्षितं कृतं करिष्यमाणं चेत्यर्थः, अन्यथा समागतः को वेद वक्तुं शङ्केतेति अर्थात् कृतं बन्धनादिकं चिकीर्षितं नयनमिति, भक्तस्य तस्य स्वतः कथने दोष इति भक्तानां बुद्धिग्रहणार्थं शुकस्तथोक्तवान् ॥३॥

**SRI SUBODHINI:** In the previous verse, it has been said that a true devotee of our Lord will not ask anything from our Lord i.e. he will not nurture any desire of any kind to be asked for and fulfilled by our Lord. After finishing his talks with Nandagopa or Nandagopa having gone to sleep or having gone away to Yasodha's house, after having his meal for the evening, our Lord asked Akrura regarding the affairs of Kamsa, at Mathura. There are two reasons for our Lord, who is the son of Devaki, for asking the questions after his evening meal, regarding the treatment being given by Kamsa to his own parents and others at Mathura. Firstly, if the Lord were to hear

the cruel behaviour of Kamsa with his parents, their imprisonment and the treatment meted out to his other relatives at Mathura, then He might have decided that, it will not be proper for Him to have His food, before taking any remedial action to outwit Kamsa's designs and get redressal to His parents. Secondly, our Lord, wanted to please His mother Yasodha by eating His meal, as she had made many delectable dishes, which the Lord liked very much! At any rate, the Lord decided to ask this question only after his evening meal.

Though our Lord knows everything, which has happened or which is happening and also our Lord, really, is not interested in these "worldly" matters, even then, as His incarnation has been taken for the sake of devotees only, our Lord, asked this question after taking his evening meal. When Kamsa is without the "ingress" of the "demoniac power" in him, his behaviour with his own clan — people and relatives was heard or known to be good and normal. That is why, the Lord has asked this question, with a doubtful mind. Moreover, it was also necessary to reveal to Akrura, that our Lord is omniscient or the "all-knowing" Lord! Akrura should not treat the Lord as a mere "human" being and say something different. Hence, like the Lord tested the Gopikas earlier, our Lord tested Akrura, now, by asking this type of "doubtful" question. The Lord asked about Kamsa's behaviour towards other ordinary citizens also. The Lord asked this question so that Akrura does not hesitate to speak the truth of our Lord's parents being in prison and also not tell to our Lord, as to the future designs and plans of Kamsa, due to his bashfulness. Moreover, if Akrura was to tell this, without being asked, then the same may be considered as a "blemish" on the part of

Akrura, who is a devotee of our Lord. Hence, Shri Sukadeva has described, through this reference, as to how a devotee of our Lord should conduct himself, or to make us understand the nature of the "intellect" (Buddhi) of a devotee.

तात सौम्यागतः कच्चित् स्वागतं भद्रमस्तु वः ।

अपि स्वज्ञातिबन्धूनामनमीवमनामयम् ॥४॥

**VERSE 4 Meaning:** "Our Lord said, "Oh! Friend! Dear uncle! Hearty welcome to you! It was good that you have come! May all welfare and good tidings visit you! Are you satisfied fully with the conveniences here? Are your friends, relatives and others happy? Are they all without any ailment in their bodies?"

**श्रीसुबोधिनी :** भगवतो वाक्यान्याह चतुर्भिः, तस्य तत्सुहदां च पश्चात्तापोनुमोदनम्, आदौ कुशलं पृच्छति तातेति, यः शब्दस्तेन मनोरथे निरुक्तः स एव भगवतोक्तः, सौम्येति तव न कोपि दोष इति दोषपरिहारार्थं सम्बोधनम्, स्वागतं यथा भवति तथा समागतः क्वचित्, महोपद्रवे समागतः आहोस्वित् अनुपद्रव इति सन्देहात् क्रियाविशेषणम्, अन्यायार्थमागत इति स्ववृत्तान्तं न कथयेदिति तस्य निर्भयत्वाय समाश्वासनमाह भद्रमस्त्विति, समागमनमात्रेणैव सर्वेषामेव भद्रं भविष्यतीति बहुवचनेनोक्तम्, लोकवत् पृच्छति अपीति, स्वा भक्ताः, ज्ञातयो गोत्रजाः, बान्धवा संबन्धिनः, अक्रूर एव वा देहपुत्रादयः स्वशब्देनोच्यन्ते, स्वकीया वा ये भवन्त इति प्रश्ने हेतुरुक्तः, द्वयं पृच्छति अनमीवमनामयमिति, कंसनिकटे स्थितानां ब्रह्महत्यादिपापानि प्रत्यहं सम्भवन्तीति अमीवानां पापानां अभावः प्रष्टव्यः, संसर्गमात्रेणापि चिरकालदुःखदा आधिव्याधयो भवन्तीति आमयाभावोपि प्रष्टव्यः ॥४॥

**SRI SUBODHINI:** In the coming 4 verses, our Lord's words are described. Through this verse, our Lord is asking for the welfare of everyone. Akrura had for the

purpose of fulfilling his desires had prayed to our Lord with the word of "Thatha", in the same way our Lord also uses the same word now addressing Akrura. "Oh! Friend! Oh! Blemishless one! Have you travelled comfortably to come here to Vraja?" Oh! Friend!" — through this addressing, the Lord intends to convey, that there was no "blemish" in Akrura (because he was sent by Kamsa). Have you experienced any difficulty in coming to Vraja or did you come without any difficulty? Expressing this doubt is indicated by the word "welcome to you".

Did Kamsa send him to attend to some other work, due to which, Akrura is unable to tell, due to his bashfulness, about everything? Hence to make Akrura, fearless, our Lord comforting him says, "Let all welfare and good tidings visit you! In the verse, the word "Vaha" (to all of us) has been used in plural gender — to indicate, that by just coming near to our Lord only, everyone and all the three worlds attain auspiciousness and welfare!

In the second part of this verse, our Lord asks the question regarding the welfare of His own devotees, the relatives of Akrura (his sons etc;) about the members of His own clan, relatives, friends and others. He asks, are they leading lives of good health and "sinless" nature? In other words, "are you all without any disease or sin? Two clear-cut factors have been asked by our Lord viz. about the "sins" and the "disease" (Roga and Paapa). This was due to the fact, that anyone living with Kamsa can commit even the sin of killing a Brahmin every day! By cohorting with wicked persons, one is bound to get the "disease" in the mind and the body. Hence, the Lord has specifically asked for these viz. about the "sin" and "disease". Both deserve to be asked.

किं तु नः कुशलं पृच्छे एधमाने कुलमाये ।

कंसे मातुलनाम्यङ्ग स्वानां नस्तत्प्रजासु च ॥५॥

**VERSE 5 Meaning:** "Otherwise, when Kamsa, my uncle, who, like a disease, is troubling the entire Yadu clan is comfortable and well, then to ask of your and your own people's welfare and of others (of the common people) is indeed useless and wasteful!"

**श्रीसुबोधिनी :** कथं द्वयमेव पृच्छ्यते कुशलादिकं कथं न पृच्छ्यते इत्याशङ्क्य तत्र विपरीतनिश्चय एवेत्याह किं तु न इति, तुशब्दः कुशलपक्षं व्यावर्तयति, नोस्माकं, सर्वेषामेव बन्धुत्वख्यापनाय पित्रादीनामत्वेनैव निरूपितवान्, सर्वतः अकुले कुलस्यैवामयरूपे सर्वग्रासकमहाव्याधौ प्रत्यहमेधमाने सति प्रतीकारमकृत्वा किं कुशलं पृच्छ इत्यर्थः रोगान्तरशङ्काव्यावृत्त्यर्थं नाम गृह्णाति कंस इति, तर्हि कथमेतावत्कालं ज्ञात्वोपेक्षेति चेत् तत्राह मातुलनाम्नीति, अमारणार्थं रोगे मातुलसंज्ञा जाता, यथा शत्रुब्राह्मण इति, अङ्गेति सम्बोधनमप्रतारणार्थम्, अतः स एव चेदुद्यमं कुर्यात् तदा निवारणे न कोपि प्रयास इति सूचितम्, स्वानां नो बन्धूनां तत्प्रजासु च कुशलं चकारात् कंसप्रजासु ॥५॥

**SRI SUBODHINI:** Without asking Akrura, about the welfare of everyone, our Lord asked regarding the absence of "sin" and "disease". The purport of this is that, our Lord was certain that Kamsa, indeed, was giving trouble to all of His devotees and people of Mathura. This is reiterated in this verse. The word "Tu" (but) used in the verse denotes, that there was no necessity to ask of their "welfare". In fact the Lord decided not to ask regarding their welfare. The Lord "Naha" (all of us) denotes, "We are all friends and relatives". Our Lord has compared His own father Vasudeva to His own "Atma". The Lord knew very well that the "disease" of Kamsa's cruelty was, every day, becoming more and more intense, and what is the use



of His asking for the welfare of His own people (which is non-existent) when this was not the case? And especially when the Lord knew, that He has not taken the remedial measures, for curing the disease called “Kamsa”?

There was no other “disease”. This Kamsa represented the gruesome disease, which was getting intense every day. The Lord had allowed this “disease” to remain and grow up to now, and not taken any action to destroy it, only due to the reason that Kamsa was His own “uncle”! Like one’s enemy is a “Brahmin” by name and because of this “name” he becomes worthy of being not harmed - in the same way, this “Mama” was allowed to grow, because of bearing this “name” - although he represented the growing disease, destroying everything on his way! The word “Anga” used for addressing, denotes the “actual fact” - denoting that our Lord would not, by Himself, destroy this disease, but if this “disease” bearing the name of His “Mama” (uncle) would indulge in dangerous activities, again, then the Lord will “cure” the disease by destroying Kamsa. Our Lord will not have any difficulty in destroying Kamsa. He will be destroyed very easily. So the Lord thought within Himself, as to how He can ask for the welfare of His parents, friends, relatives and others or the people under Kamsa’s rule, when this “gruesome disease” (Maharoga) called “Kamsa” still existed? In other words, the Lord knew that all these people, at Mathura, were indeed, exposed to continuous danger!

अहो अस्मदभूद् भूरि पित्रोर्वृजिनमार्ययोः।

यद्धेतोः पुत्रमरणं यद्धेतोर्बन्धनं तयोः॥६॥

**VERSE 6 Meaning:** “Oh! Due to Me only, my innocent father and mother have suffered so much of

sorrow up to now and are still suffering! Due to Me only, their children were killed and due to Me only they have been kept in prison.”

**श्रीसुबोधिनी :** एवं सिद्धवत्कारेण बन्धूनामनिष्टं सम्भाव्य विशेषतः प्रश्ने अप्रश्ने च तस्य मनिस वैमनस्यं मत्वा कृतं वधादिकमनुशोचन्निवाह अहो इति, अन्यथा देवकीवसुदेवयोः उपेक्षां करोतीति दुःखं स्यात्, अन्यनिमित्तमन्यस्य दुःखं भवतीत्याश्चर्यम्, यतः अस्मन्निमित्तं पित्रोर्महद्भजिनमभूत्, तौ वस्तुत आर्यौ अपराधरहितौ, अतोस्माभिरेव तेषामुपद्रवः कार्यत इत्युक्तं भवति, तद्भजिनं भूरि, सम्भाव्यमानमल्पं भविष्यतीति गणयति, यद्धेतोः पुत्रमरणमिति, तयोरष्टमः पुत्रो मारयिष्यतीति मद्धर्मं श्रुत्वा निष्कारणमन्ये पुत्रा मारिताः, तयोश्च बन्धनमहं पुत्र इति आदावन्ते च ॥६॥

**SRI SUBODHINI:** In this way, realizing that, under Kamsa's rule, our Lord's relatives and friends will be undergoing the pangs of suffering and sorrow, our Lord did not ask any specific question regarding their “non-existent” welfare! But if nothing is asked, Akrura may feel “hurt” in his mind. Through this verse, our Lord refers to the “killing” done by Kamsa, the imprisonment of His parents etc. If He did not refer to these incidents, Akrura may think, that the Lord is not concerned with the suffering and sorrow of His parents at the Mathura prison. This will also create “unhappiness” in the mind of Akrura.

It is really surprising that due to the reason of another person, some others have to undergo pain and sorrow! “Due to me only, my parents, who are “blameless” and “noble”, are undergoing intense and unbearable sorrow. From this, I would certainly say that it is “Me” who is responsible for having caused this agony to them!” That none should regard the killing of the other children by

Kamsa, as of a trivial nature only i.e. that His parents did not feel much sorrow from this — our Lord counts literally, the number of children killed by Kamsa! “That the eighth child of my sister will kill me”. “In this way, Kamsa thinking of my nature and qualities, killed all the other children, in waste!” As I am their child and son, even from the beginning and up to now, Kamsa has put My parents in the prison and made them to suffer.” The Lord thought in this way.

दिष्ट्याद्य दर्शनं स्वानां मह्यं वः सौम्य काङ्क्षितम् ।

सञ्जातं वर्ण्यतां तात तवागमनकारणम् ॥७॥

**VERSE 7 Meaning:** “Oh! Friend! It is a great luck indeed, that today we got the “Darsan” of our own very personal relative! I was also eager to have your “Darsan” for a long time! Oh! Tatha! Please be kind enough to tell us now the purpose of your visit.”

**श्रीसुबोधिनी :** एवमनुतापमुक्त्वा तस्यागमनाभिनन्दनपूर्वकमागमनप्रयोजनं पृच्छति दिष्ट्येति, स्वानां यदद्य दर्शनमकस्माज्जातं तदिष्ट्या भाग्येन भक्तानां भगवद्दर्शनं भाग्येनेति, लौकिकभाषा चैषा, यतः हे सौम्य मह्यं ममैवोपकाराय मत्फलाय वा लोकोक्त्या ममैव चिरकाङ्क्षितं कदा वा दर्शनं भविष्यतीति, सौम्येति सम्बोधनात् सत्त्वमुभयत्र हेतुरुक्तः, एवमभिनन्दनं कृत्वा पृच्छति सञ्जातं वर्ण्यतामिति, यदुक्तं साम्प्रतं तद्वर्ण्यताम्, तातेति सम्बोधनमभयत्वाय, तवागमने किं कारणं तदपि वर्णय, द्वयं पृष्ठम् ॥७॥

**SRI SUBODHINI:** Our Lord is expressing joy on the visit of Akrura, through this verse, and also is asking for the purpose of his coming to Vraja. “Today, due to our great luck only, we got the Darsan of our own relative. As only through great luck the devotees get the Darsan of the Lord!” This is “worldly” language used by our Lord.

Hence, our Lord, as per the traditional “worldly” way of telling, is saying to Akrura, “It is due to My luck only, that today I have got your Darsan”. But, it is indeed very inappropriate that our Lord has got “Darsan” of someone due to His own luck only! But the Lord, is using here the “worldly” language, and as Akrura was older than the Lord, the Lord used such language. IN REALITY OUR LORD’S “DARSAN” IS GOT BY THE DEVOTEES ONLY THROUGH OUR LORD’S GRACE AND THE LUCK OF THE DEVOTEES. This is the right way of telling, although the Lord followed the correct “worldly” tradition.

“Oh! Friend! (noble one) I have got your “Darsan”, for which I was waiting eagerly for a long time. From the “worldly” point of view, your “Darsan” will certainly confer great benefits on Me, and only with a view to help Me, I have got your “Darsan” today, and this is due to my luck indeed!” The word “Saumya” (noble friend) used in the verse, denotes that “Satwa” (or harmony) was the reason for our Lord nursing this desire to see Akrura and the actual “Darsan”, which has taken place now. In this way, after thanking Akrura, our Lord asks him regarding two factors. Firstly “please tell us the present state of affairs at Mathura, especially, what are the actions of Kamsa? Secondly, “Please tell us the purpose of your visit to Vraja?”

॥श्रीशुकउवाच॥

पृष्टो भगवता सर्वं वर्णयामास माधवः ।

वैरानुबन्धं यदुषु वसुदेववधोद्यमम् ॥८॥

**VERSE 8 Meaning:** “Shri Sukadeva said, “Oh! King! on being asked by our Lord Shri Krishna, Akrura of the “Madhu” clan told the Lord everything. He also told that Kamsa hated the Yadava clan, and he had even decided to kill Vasudeva.”

**श्रीसुबोधिनी** : तदा आमूलं सर्वमेवोक्तवानित्याह पृष्ट इति, भगवता हि पृष्टं अन्तर्यामित्वाद् वक्तव्यमीश्वरत्वाद् वक्तव्यं सर्वज्ञत्वाद् वक्तव्यं आत्मत्वाच्च वक्तव्यमिति, यतोयं माधव इति मधुवंशोत्पन्नः, भक्तत्वेनापि गोत्रत्वेनापि सर्वथा वक्तव्यमेवेति, तदाह वैरानुबन्धमिति, वैरमनुबध्यतेनेनेति दृढद्वेष्यत्वम्, ततो वसुदेवस्यापि वधार्थमुद्यमः ॥८॥

**SRI SUBODHINI:** Akrura told everything to our Lord, on being asked. Akrura knew that the Lord was the (1) indwelling “Divine” Lord of the Universe (Antaryami), (2) universal “Ishwara” or the Lord, (3) omniscient — that the Lord already knew everything and (4) He is the “Aatma” (Divine self) in everyone. Due to this, Akrura who is from the “Madhu” clan, a devotee of our Lord, belonging to the same “Gotra” (sub-division of a clan), decided to tell “everything” to the Lord. He told that Kamsa had bitter enmity with the Yadava clan and had also planned to kill Vasudeva too!

यत्सन्देशो यदर्थं वा दूतः संप्रेषितः स्वयम् ।

यदुक्तं नारदेनास्य स्वजन्मानकदुन्दुभेः ॥९॥

**VERSE 9 Meaning:** “Sage Narada had told Kamsa that You, our Lord Shri Krishna — is the son of Vasudeva only”. Then Akrura narrated all the events, such as the message of Kamsa, his criminal thoughts and Akrura’s own coming to Vraja, as a messenger of Kamsa, to bring, as per Kamsa’s order, the Lord, Shri Baladeva, Nandagopa and others to Mathura.”

**श्रीसुबोधिनी** : स्वस्य प्रेरणे प्रकारश्च, य एव सन्देशो यस्य व्याजेनानेय इति यदर्थं वा स्वयं दूतः तेनैव संप्रेषितः अनिष्टभावनया समाकारणार्थमिति, एतस्य सर्वस्यापि मूलं नारदवाक्यमित्याह यदुक्तमिति, नारदोक्तमेव वदति, आनकदुन्दुभेः सकाशात् स्वस्य भगवतो जन्मेति, अस्य भगवतः स्वस्य देहस्य वा, आनकदुन्दुभिपदेन हेतुपूर्वकं सर्वमुक्तवानिति, द्वयं सञ्जातं द्वयमागमनकारणं हेतुनारदवाक्यमिति ॥९॥

**SRI SUBODHINI:** Akrura then told the circumstances under which Kamsa had sent him to Vraja. The message, which Kamsa had told i.e. to bring the Lord and others to Mathura, using the ploy of inviting them to attend the "bow sacrifice" was also conveyed. Akrura also told the Lord the purpose for which, they were being brought to Mathura i.e. how Kamsa had planned the "liquidation" of the Lord and all others. Akrura told the words of sage Narada, as to how the Lord was the son of Shri Vasudeva and these "words" of the sage, had triggered all the actions, which Kamsa took subsequently. Our Lord's manifestation as the son of Shri Vasudeva was also told by Kamsa. The words "Aanaka Dhundhubhi" have been used to denote, that the Lord was indeed an incarnation and that He was the son of Vasudeva (who is called as "Aanaka Dhundhubhi"). Through the 8<sup>th</sup> verse, both type of tasks being done are described and through this verse, the "root-cause" for all, is indicated, viz. the words of sage Narada. In other words, the sage Narada's visit to Kamsa has triggered Akrura's visit and the plan for killing our Lord, after bringing Him to Mathura.

श्रुत्वाक्रूरवचः कृष्णो बलश्च परवीरहा ।

प्रहस्य नन्दं पितरं राज्ञादिष्टं विजज्ञतुः ॥१०॥

**VERSE10 Meaning:** "On hearing these words of Akrura, our Lord Shri Krishna and Shri Baladeva, who is an adept in destroying the warriors of the enemy forces, laughed out and informed their father Nandagopa about Kamsa's orders."

**श्रीसुबोधिनी :** श्रुत्वेति, एवं पञ्च पदार्थान् श्रुत्वा कृष्णः कालात्मा बलश्च क्रियाशक्तियुक्तः एतदर्थमेवावतीर्णौ, परस्य शत्रोर्वीराणां हन्ता आवेशी यदस्माभिः कर्तव्यं तदनेनैव कृतमिति प्रहस्य गोप्यं गोप्यमेव विधाय

told that Kamsa hated the Yadava clan, and he had even decided to kill Vasudeva."

अन्यथा भीतो नन्दो गन्तुं न प्रयच्छेदिति पितृत्वं तस्मिन् स्थापयन्नेव, राज्ञा  
आदिष्टं कौतुकदर्शनार्थमागन्तव्यमिति व्यजिज्ञपत् ज्ञापयामासतुः ॥१०॥

**SRI SUBODHINI:** On hearing all the “information” from Akrura, our Lord Shri Krishna, who will cause the death of Kamsa, and Shri Baladeva, who is capable of destroying all the warriors of their enemies, the symbol of our Lord’s power of action (Kriyashakthi) in whom “time” (Kāla) as destroyer, had already ingressed into Him, and who have taken this incarnation for the sake of destruction of Kamsa and other wicked persons, began to laugh! The reason for their laughter, was that Kamsa himself had done the task, which they both, (the two brothers) had wished to do! They, of course, took care to hide this laughter from Nandagopa. By hiding their laughter, they preserved the status of Nandagopa as their “father”. Moreover, if they had not hidden their “laughter”, then Nandagopa would have got fear and would have prevented the two brothers from going to Mathura. Then both of them told Nandagopa, the order from Kamsa for them to visit Mathura, with a view to enjoy the games of the wrestlers.

गोपान् समादिशत् सोपि गृह्यतां सर्वगोरसः ।

उपायनानि गृहीध्वं युज्यन्तां शकटानि च ॥११॥

**VERSE 11 Meaning:** “Nandagopa also gave orders, then and there, to all the Gopas, to prepare their own carts carrying various milk products and other presents (to be taken to Mathura).”

**श्रीसुबोधिनी :** भगवदिच्छया पूर्वं शङ्कितोपि कंसकृतोत्साहं द्रष्टुं सामग्रीं च सम्पादयितुं सोपि नन्दोपि गोपान् समादिशत्, अस्ति कश्चिद् रामे वाक्यवत्का तदद्वारा समादिशदित्यग्रिमवाक्यादवगन्तव्यम्, तस्याघोषवाक्यान्याह षट्, गृह्यतामित्यादि, सर्वोपि गोरसः, दधिदुग्धात्मकः



गृह्यतामिति, नयनार्थं पृथक् क्रियताम्, यत् प्रथमतः कर्तव्यं तदुच्यते, अन्यथा रात्रिशेषे दध्नो मन्थनं स्यात्, दुग्धानां च यथेष्टं विनियोगः, एते गोपालाः प्रत्येकं समर्थाः मण्डलाधिपतय इव महाराजाः, न केवलं गोरसमात्रं ग्राह्यं उपायनान्यपि गृहीध्वमभीष्टानि वस्त्राभरणानि यानि भगवदर्थं युज्यन्ते, तान्येतद्द्वारा नीतानीति तदर्थमेवमुद्यतः, एवं पदार्थसम्भृतिमुक्त्वा, साधनसम्भृतिमाह युज्यन्तां शकटानीति, यानि शकटानि गमनयोग्यानि स्वतः वाहनतश्च योजनं सञ्जीकरणं चकारात् रथाश्वादिकं च ॥११॥

**SRI SUBODHINI:** Nandagopa always had doubts about Kamsa's true intentions. Even then, due to the desire of our Lord, he also, gave order for the preparation of all materials to be carried to Mathura and to witness the "games" being organized at Mathura. He instructed the "Kotwals" who were protecting Vraja to do the following actions: (1) To take the entire quantity of milk, curd and other milk products and prepare them separately. This "first" order was given as the Gopas were, like the kings, powerful and capable chieftains. This was to ensure that curd is churned early in the morning and none use the milk in a "liberal" way as milk was intended to be carried to Mathura. (2) Take all these milk products together with other presents also. He gave instructions to carry very beautiful and lovely dresses and ornaments, which can be used by our Lord (as if these were asked for and arranged by Kamsa himself for our Lord) and to be given as "present" over there at Mathura. (3) He gave instructions to pool all these together, and then he ordered that all these materials should be carried in receptacles. He arranged for the beautiful and strong carts to carry all these materials, which would also travel fast. Along with all these, he gave instructions for chariots and horses also to be prepared.

यास्यामः श्वो मधुपुरीं दास्यामो नृपते रसं ।

द्रक्ष्यामः सुमहत् पर्वं यान्ति जानपदाः किल ।

एवमाघोषयत् क्षत्रा नन्दगोपः स्वगोकुले ॥१२॥

**VERSE 12 Meaning:** "Nandagopa, gave the proclamation of his orders in his Gokulam, that the King Kamsa was celebrating the "bow sacrifice". The King has invited all of us to attend this sacrifice. Early morning, we will go to Mathura, carrying with us the various milk products and other presents. To witness this "bow sacrifice", people from other villages and parts of Kamsa's kingdom are also going to Mathura. We will also go there."

**श्रीसुबोधिनी :** एवं सम्भारस्य प्रयोजनमायास्याम इति, श्व एव मधुरां यास्यामः, तर्हि स्वभोजनपर्याप्तमेव गोरसादिकं ग्राह्यमित्याशङ्क्याह दास्यामो नृपते रसमिति, रक्षकाय ह्यवश्यं देयं षष्ठो भागस्तस्यैवेति, अतो नृपतेरित्युक्तम्, पूर्वमसाध्यबुद्ध्या रसा न दत्ताः, अधुना तु क्रौर्यं परित्यज्य उत्सवार्थमाकारयतीति साध्यतापरिज्ञानम्, ननु निर्बन्धाभावात् शङ्कायास्त्वविद्यमानत्वात् किमिति गन्तव्यमिति चेत्तत्राह द्रक्ष्यामः सुमहत् पर्वेति, इयं चतुर्दशी महत् पर्व, भाद्रपदकृष्णाष्टम्यामेकादशवर्षा जाताः, तत्र च धनुर्यागो जायत इत्यवश्यं गन्तव्यम्, अत्र कापट्यं नास्तीति प्रमाणमाह यान्ति जानपदा इति, तत्रापि प्रमाणं किलेति प्रसिद्धिः, इदं सप्तमं वाक्यं प्रमाणत्वाद् भिन्नमुक्तम् प्रत्येकं गृह यथेयं वार्ता श्रुता भवति तथा अघोषयदित्याह एवमाघोषयदिति, क्षत्रा अन्तःपुराध्यक्षेण स हि रहस्यवेत्ता भवति, अथवा गोपान् समीपे समागतानेवमादिशत्, स्वगोकुले तु क्षत्रा समादिशदिति, एवं सर्वत्र श्वो भगवान् गमिष्यतीति प्रकारान्तरेण ज्ञापनमुक्तम्, सर्वेषां प्रीत्याधिकयाय ॥१२॥

**SRI SUBODHINI:** In this way, after gathering all materials, Nandagopa gave further instructions: (4) "We all will go to Mathura, early in the morning and will give our milk products to the King Kamsa". It is necessary to

give  $1/6^{\text{th}}$  of one's income to the king, as he gives protection to his people. Hence, (5) we will take with us milk products, which will be useful for us, (i.e. for our own meals) and also take more with us, so that we can present the same to the King Kamsa. In the verse the word (Nripati = king) has been used with this motive in mind.

“Up to now, we did not give Kamsa, our various milk products and other presents, as he was inimical to all of us. But, now, he has given up his cruelty and has also invited us to participate in the festival at Mathura. Hence, he has become “friendly” to us – that is what I presume! (6) Kamsa has also not made any special demands on us. He has just sent an ordinary invitation. Due to this, although we need not be afraid of him, how should we go to Mathura? Answering this, Nandagopa says that, “after going there, we will witness the big festival. This “14<sup>th</sup> day (of the moon) is really a very good period. On the “Ashtami” day of the month of Bhaadrapada, our Lord has completed 11 years of age! And at this time, at Mathura, the “bow sacrifice” has also been arranged. Hence, due to all these happy tidings, we should definitely go to Mathura, at this juncture. In this, I feel, that there is no “cheating” from the side of Kamsa, and neither I feel that Kamsa has some other “evil” intentions, as people from all the other villages and parts are going to Mathura to participate in this festival, as this has now become famous. This 7<sup>th</sup> order has been given by Nandagopa as a “proof and evidence” for their own going to Mathura. Hence it is told separately.

Nandagopa gave this proclamation in such a way, that every house in Vraja came to know this. This was proclaimed either through his chief of the protecting force or by himself, after calling all the Gopas. At Gokulam this

proclamation was done through the chief of his own harem. Everyone loved our Lord very intensely. Hence, Nandagopa gave the message that, "We will all go to Mathura". He did not say that "Our Lord will go to Mathura tomorrow morning". Nandagopa did not want to create sorrow in the minds of the people of Vraja. Hence, the proclamation was done in a different way.

**गोप्यस्तास्तदुपश्रुत्य बभूवुर्व्यथिता भृशम् ।**

**रामकृष्णौ पुरीं नेतुमक्रूरं व्रजमागतम् ॥१३॥**

**VERSE 13 Meaning:** "Akrura has come to take away Shri Krishna and Shri Baladeva to Mathura. On just hearing this news, the Gopis got up with intense anxiety."

**श्रीसुबोधिनी :** अतस्तथैव गोपिकानां जातमित्याह गोप्य इति, ताः पूर्वोक्ताः तद् भगवान् गमिष्यतीति, यद्यपि लोकानां स्थाने न कोप्युक्तवान् तथापि लोकानामेव घोषात् श्रुतमित्याह उपश्रुत्येति, श्रवणमात्रेणैव भृशं व्यथिता बभूवुः, केवलं न निष्पपञ्चाः किन्तु भगवदर्थं, तद् भगवति प्रचलिते स्वकृतं व्यर्थमिति युक्तमेवोक्तं बभूवुर्व्यथिता इति, यथा महति पीडायां प्राणस्य क्लेशेषूपस्थितेषु मूर्च्छिता भवन्ति तथा जाता इत्यर्थः, कदाचित् कंसः व्याजेनाकारयतीति ज्ञात्वा व्यथिता भविष्यन्तीत्याशङ्क्य तत्परिहारार्थं निमित्तमनुवदति रामकृष्णाविति, सर्वासामेवोपद्रवार्थमुभयोर्ग्रहणम्, अन्यतरस्याप्यत्र स्थितौ भगवानागच्छेदित्युभयोर्ग्रहणम्, पुरीं गतस्य न शीघ्रमागमनमिति, सत्यं न भविष्यतीत्याशङ्क्य हेतुमाह अक्रूरं व्रजमागतमिति, अक्रूरमिति, अक्रूर इति नाम्ना प्रवेशं प्राप्तवान्, एकविधास्तु मूर्च्छिता एव जाताः, सर्वथा अनिर्वृता वा ॥१३॥

**SRI SUBODHINI:** From this verse, in 6 verses, the state of the Gopis is described, as to how their love for our Lord became more increased. These Gopis, on hearing, that our Lord will go away to Mathura, became very anxious and unhappy. They all got up abruptly. None had gone to them to tell about this departure of our Lord! —

as there was none to go over to them to tell about this news. But they came to know of this from the discussions, which others had, and they became intensely perturbed. They were unable to give up their family life,, in a “total” way, due to their circumstances. They had given up their family and everything for the sake of our Lord only. Hence, if our Lord was to go away from Gokulam, then their “renunciation” of the world would go in waste! Hence, they became very sorrowful. Like when very cruel difficulties take place in the lives of people who, due to the unhappiness caused by these blows of fate and the sorrow thereof become unconscious, unable to bear the sorrow and pain, the Gopis also felt the same intense pain and sorrow.

“Kamsa might have called our Lord out of his evil motive to cheat our Lord” – the Gopis did not become sorrowful due to this reason. They became unhappy at the very thought of our Lord and Shri Balarama going away from Vraja to Mathura. They thought that, if at least one of them remained at Gokulam, i.e. if Shri Baladeva was to remain back at Vraja, then the Lord would not remain in Mathura, as He is certain to come back to enjoy the company of Shri Balarama. But Akrura has now decided to take both of them away! Hence all the Gopis became intensely sorrowful. They thought, that our Lord and Shri Balarama may not come back quickly, as usually persons who go to the cities do not return quickly!

Moreover, the news of our Lord going away from Gokulam is also not untrue as, Akrura has specially come to take them away to Mathura. This “Akrura” has been able to come to Vraja only through the capacity of his name viz. “AKRURA = Not cruel”! But for his name, he would not have been able to enter Vraja at all! On hearing

the news of our Lord's impending departure to Mathura, many Gopis became unconscious or all of them got totally sorrowful.

काश्चित् तत्कृतहृत्तापश्वासम्लानमुखश्रियः ।

स्वं सददुकूलवलयकेशग्रन्थश्च काश्चन ॥१४॥

**VERSE 14 Meaning:** "The lotus like faces of many Gopis, became crestfallen due to the heavy hot breathing, which they experienced, due to the intense sorrow in their hearts. Many others got so much shattered, that they were not even aware, when their garments and bangles fell down by themselves, or of the opening of their hair-do"!

**श्रीसुबोधिनी :** अन्यासां वृत्तिमाह काश्चिदिति, त्रिगुणा एताः गुणातीता ज्ञानप्रधाना भक्तिप्रधानाश्चेति पञ्चविधाः, तत्र राजस्यो व्यथां प्राप्तवत्यः, सात्त्विक्यस्तु श्रवणकृतो योयं हृत्तापः तेन सहितो योयं श्वासः तेन म्लाना मुखश्रीर्यासाम्, यद्यपि पूर्णज्ञानाः तथापि सगुणत्वान् बलिष्ठोयं विषय इति हृत्ताप उत्पन्न एव, तस्यावान्तरकार्यं श्वासः परमकार्यं म्लानतेति, अन्याः पुनः श्रुत्वा क्षीणा एव जाताः, महाभये शुष्कदेहाः, अतः स्वंसददुकूला जाताः स्वंसद्वलयाश्च, केशेषु ग्रन्थयोपि स्वंसन्तो जाताः, एता अन्तर्भयनैव शुष्काः, सर्वाङ्गे न त्वेकदेश इति, एता एव सात्त्विक्य इति केचित् ॥१४॥

**SRI SUBODHINI:** There were 5 types of Gopis there and this verse explains the "state" of the Gopis, on hearing about the news of our Lord's departure to Mathura. The 5 categories are" (1) Tamasi, (2) Rajasi, (3) Satwiki, (4) the "beyond the Gunas" (Gunatita) Gopis with "Jnana" as the predominant factor and (5) the "beyond the Gunas" (Gunatita) Gopis with "Bhakthi" as the predominant factor. Among these the "Rajasi" Gopis have been described in the 13<sup>th</sup> verse and they got intense suffering. The "state" of the "Satwik" Gopis is being described in this verse. These Gopis, whose lotus like faces, got

crestfallen through the hot breathing they did, caused by the sorrow of their hearts, on hearing about the news of our Lord's departure to Mathura. But all these Gopis had the full spiritual "Jnana" or wisdom, but as they were "Satwik" by nature, they got intense sorrow, in their hearts on hearing the news of our Lord's departure to Mathura and in the heat of this sorrow, their breathing got heated up and their lotus like faces became crestfallen and sorrowful.

Many other Gopis, on hearing this news of our Lord's departure became afraid and due to this fear, their "bodies" became "dry". Their entire body got weak, due to the intensity of this "fear" and became as good as shattered! — that they could not become aware of their clothes, bangles and other ornaments having fallen on the ground or about the opening of the knots of their hair-do either!

Our Shri Mahāprabhuji has described these Gopis as "Tamasik", as due to the "fear" only (which is caused only by Tamoguna) their bodies became "dry" and all the other resultant happenings.

अन्याश्च तदनुध्याननिवृत्ताशेषवृत्तयः ।

नाभ्यजानन्निमं लोकमात्मलोकं गता इव ॥१५॥

**VERSE 15 Meaning:** "Many other Gopis, got so much immersed in the meditation on our Lord Shri Krishna, that all their "senses" became still and without any action! All their activities got blocked out completely. They went into their own Divine self and due to this, they were not aware of anything of this world."

श्रीसुबोधिनी : ज्ञाननिष्ठ अन्याश्चेति, तस्य भगवतः अनुध्यानेन स्मरणानन्तरं प्राप्तेन ध्यानेन निवृत्ताः अशेषाणामिन्द्रियान्तःकरणदेहानां वृत्तयो



यासाम्, ततः सुषुप्ता इव इमं लोकं नाभ्यजानन्, आत्मैव लोकः  
अहरहर्ब्रह्मलोकं 'गच्छन्तीति' श्रुतेः वस्तुतस्त्वेताः समाधिस्थिता इति,  
असंप्रज्ञातत्वं वक्तुं सुषुप्तिर्दृष्ट्यान्तीकृता ॥१५॥

**SRI SUBODHINI:** Through this verse, the state of the Gopis who were established in "Jnana" or "spiritual wisdom" is being explained. They got the total remembrance of the Lord, and due to their one-pointed and intense meditation on the Lord, their bodies, senses, inner-minds and all the activities of all these three, stopped fully. They now went into a state, as though they were in deep sleep. They were not aware of this world at all. Like it is said, in the Chandogya Upanishad (8-3-2) "Everyday they go to Brahmaloка" — one's own "Atma" (Divine self) is the "Brahmaloka". In reality all these Gopis had attained the state of "Samadhi" known as the "incontrovertible" Samadhi or "ASAMPRAJNATHA SAMADHI" — in this, the Jiva does not retain the knowledge of it's own body etc. Hence, in this verse, the example of "deep sleep" is given.

स्मरन्त्यश्चापराः शौरैरनुरागस्मितेरिताः ।

हृदिस्पृशश्चित्रपदा गिरः संमुमुहुः स्त्रियः ॥१६॥

**VERSE 16 Meaning:** "Many of the Gopis, remembering the sweet loving words of our Lord Shri Krishna, told to them, with a sweet smile of deep love and which not only enchanted but robbed their minds away, now got so much infatuated, that they became almost unconscious."

**श्रीसुबोधिनी :** भक्तास्तु मूर्च्छिता जाता इत्याह स्मरन्त्य इति, अपराः कदाचिदपि परभावं नापन्नाः सेवकीभूताः, चकाराद्भुदये पश्यन्त्योपि, अत एव अनुरागपूर्वकस्मितेन मन्दहासेन ईरिताः प्रेरिताः, भक्तानां परमानन्दं दातुं महाननुरागः भेदेन रसग्रहणार्थं स्मितमिति तेन स्वस्थानात् चालिताः,

भगवत एता हृदिस्मृश इति तथाकरणे हेतुः, गिरां वा विशेषणम्, पूर्वं भगवता परमसौख्यार्थं या गिर ईरिताः ताः स्मरन्त्यः संमुमुहुरिति, चित्राणि विचित्राणि पदानि यासु, कदापि न त्यक्ष्यामि त्वं प्राणभूतेत्यादीनि पदान्येव न तु वाक्यानि वाक्यार्थाभावात्, तदानीं पदार्थस्मारकत्वेन पदान्येव तानि गिरः स्मृत्वा संमुमुहुर्मूर्च्छिताः, भगवान् गच्छतीति श्रुत्वा पूर्ववचश्च न गमिष्यामीति स्मृत्वा उभयोर्विरोधे निर्धारार्थं यतमानाः अनिश्चयात् मूर्च्छिता एव जाता इत्यर्थः ॥१६॥

**SRI SUBODHINI:** These devotee “Gopis” became unconscious. This is described through this verse. Other Gopis, who had never loved anyone else and had remained only as the servant of our Lord (or in His service) and due to this one-pointed devotion, were regularly having “Darsan” of our Lord, in their hearts, had become “unconscious”! — because they became unconscious due to the remembrance of the sweet smile of our Lord, filled with intense love for them. They lost their usual self and state and forgot about themselves. Our Lord has intense love for His own devotees, and this, the Lord has, with a view to make His devotees, supremely blissful. Our Lord’s sweet smile enabled the devotees to attain different types of “bliss” (Rasa), as per the grace and will of our Lord!

These Gopis were the beloved “Priyas” of our Lord, who were able to touch the “heart” of our Lord. Hence, with a view to confer “Rasa” or bliss, our Lord gives them intense love, through this soft sweet loving smile! “I will not leave you at all. You are all my own life-force!” In this way our Lord had told the Gopis, all these “wonderful words” — now the Gopis remembered them, again and again, and became unconscious. This nectarian words of our Lord were in the nature of verses and not just “sayings” only, as only verses can make one remem-

ber the meaning of the verses. "Our Lord is going away" — having heard this, they now remembered His earlier words, "I will not go away at all from Vraja". They now compared both these "opposing words" and became incapable of arriving at a proper appreciation of these two opposing situations. Hence they became, one by one, unconscious. This is the purport.

गतिं सुललितां चेष्टां स्निग्धहासावलोकनम् ।

शोकापहानि नर्माणि प्रोद्धामचरितानि च ॥१७॥

चिन्तयन्त्यो मुकुन्दस्य भीता विरहकातराः ।

समेताः संघशः प्रोचुरश्रुमुख्योच्युताशयाः ॥१८॥

**VERSE 17 and 18 Meaning:** "The Gopis now began to gather at one place and wept bitterly and tears began to pour out of their eyes. They thought and remembered the most beautiful and charming gait of our Lord Mukunda and His actions/pranks! His loving laughter and sweet soft smile; His beautiful face!; His sweet words of humour and derision, which remove all their inner sorrow and unhappiness; His generous nature, noble conduct and character coupled with His unforgettable Divine Leelas — all these the Gopis remembered again and again, and also thought that, all these will die, lost for ever, once the Lord goes away to Mathura! With single-pointed Bhakthi to our Lord, these Gopis became extremely sorrowful, by just thinking about the "near future separation" from the Lord and this thought of "separation" gave them intense fear!"

श्रीसुबोधिनी : अन्याः पुनः सर्वा मिलिताः जीवनार्थं विरहवाक्यान्युक्तवत्य इत्याह गतिमिति द्वाभ्याम् विषयक्रियाभ्यां, स्वसमीपे समागच्छतो भगवतः गतिं चिन्तयन्त्यः, ततः सुष्ठु ललितां चेष्टां समाश्लेषादिरूपां ततः स्निग्धो योयं हासपूर्वावलोकः कन्दर्पलीलायां, एवं

कृत्वा कियत्कालवियोगानन्तरं पुनारागतस्य पूर्वं विरहकृतः योय शोकः  
तद्दूरीकरणसमर्थानि नर्माणि परिहासवाक्यानि, ततो मत्तगजवत् प्रकर्षेण  
उद्दामानि गतशृङ्खलारूपाणि यानि चरितानि स्वच्छन्दलीलारूपाणि,  
चकारादन्यान्यप्यवान्तररूपाणि ॥१७॥

नन्वेताः असत्य इव निषिद्धविषयपराः किमिति निरूप्यन्त इत्याशङ्क्याह  
मुकुन्दस्येति, मोक्षदातुः मोक्षसिद्ध्यर्थमेता लीलाः, ततः पूर्वावस्था सर्वस्वरूपा  
गतेति अत्यन्तं भीताः, धैर्याद्यभावार्थमाह विरहकातरा इति, अल्पविरहेष्यत्यन्तं  
दीनाः शीतभीता इव ततः समानशीलव्यसनाः सर्वाः प्रत्येकं मिलिताः  
समूहभेदेन जाताः विंशतिभेदाः परमप्रेमयुक्ताः तद्भावाभिव्यञ्जकाश्चमुचः,  
कामव्याप्तचित्ता अपि तथा भवन्तीति तद्व्यावृत्त्यर्थमाह अच्युताशयाः  
सत्यः प्रोचुः, अन्योन्यजीवनार्थम् ॥१८॥

**SRI SUBODHINI:** All other Gopis got together and for the purpose of preserving their lives, began to utter words of "separation". These Gopis' behaviour and thought process are being described in these two verses. The first verse viz. the 17<sup>th</sup> verse, describes the subject matter of their words and the 18<sup>th</sup> verse, describes their "actions" i.e. what they did afterwards, is being explained.

They now remembered our Lord's "gait"; Whenever He came to them, His embracing them, His other beautiful pranks/actions; during His Divine Leelas performed by Him, through which He conferred His own "Divine bliss" on them, and the blissful form of the Lord and His inimitable laughter during these Divine Leelas, the Lord's going (disappearing) away for some time, and then His coming and His words of humour and derision spoken by Him, with a view to remove their sorrow caused by this very short period of separation! His laughter, His blissful words, His Divine Leelas enacted like an inebriated elephant, with gay abandonment and with a freely independent nature! They, (the Gopis)

remembered all these different kinds of our Lord's "Divine Leelas", and gathered themselves at one place.

**DOUBT:** Why have we described here the nature and actions of these Gopis, who are seen here as being of the conduct of women of ill-repute, which is against the scriptural rules? Our Shri Mahāprabhuji answering this says, that these Gopis were, in fact, thinking about the Divine Leelas of our Mukunda, who is the "giver of liberation" (MOKSHADAATA), so that they can get liberation themselves. But, on hearing about the impending departure of our Lord to Mathura, they thought that "our entire wealth, the root of our first love and happiness, who is the treasure of the highest nature to us" is being destroyed. Remembering and thinking like this, the Gopis became extremely afraid. As they were not courageous, even a very little "separation" from our Lord, made them very anxious, like those affected by bitter cold weather! They became forlorn and unhappy. Then they gathered together, with the same "Bhava" or nature and began to weep bitterly, exhibiting their "loving" Bhava or nature to our Lord. Even those, who are separated from their beloved, show these same type of conduct and behaviour, but these Gopis were remembering our Lord with one-pointed love and their "entire mind" was with Him and only for Him! They now began to speak to each other, so that they can protect and preserve their lives. [There were 20 types of Gopis from the point of view of their "Bhava" or nature to our Lord.]

॥गोप्य ऊचुः॥

अहो विधातस्तव न क्वचिद् दया-

संयोज्य मैत्र्या प्रणयेन देहिनः ।

तांश्चाकृतार्थान् वियुनङ्क्ष्यपार्थक्यं विक्रीडितं-

तेर्भकचेष्टितं यथा ॥१९॥